

THE
ART
OF
SPELLING and READING
ENGLISH,
WITH
Proper and useful Lessons
FOR
CHILDREN,
Prayers, Psalms, Hymns, &c.

For the Use of *English* Schools.

Dedicated to the Honourable Society for
Promoting Christian Knowledge.

By WILLIAM TURNER, M. A.

The Second Edition improved.

LONDON: Printed and Sold by Joseph Downing, in
Bartholemew-Close near West-Smithfield, 1718.

THE
ART
OF
SPELLING AND READING
ENGLISH

WITH
Proper and distinct
Pronunciation
CHILDREN
Prayers, Psalm, Hymns, &c.

For the Use of English Schools
Dedicated to the Honourable Society for
Promoting Christian Knowledge.
BY WILLIAM TOWLER, M.A.
The Second Edition is printed.

LONDON: Printed and Sold by Robert Duncanson, in
Barnard-street, near St. Smith's Church, 1718.

TO THE
Honourable and Worthy
SOCIETY

For Promoting
Christian Knowledge,

THIS
B O O K

Is humbly offer'd, by

Their much obliged

AND
Most obedient Servant,

W. T.

TO THE

Honourable and Worshipful

SOCIETY

For Promoting

Christian Knowledge

THIS

BOOK

is humbly offered, by

Those much obliged

AND

Most obedient Servants

W. T.

PART I.

CHAP. I.

Of Letters.

The ALPHABET, consisting of 26 Letters.

Roman.	Italick.	English.	Their Names
A	A	a	bee
B	B	b	see
C	C	c	dee
D	D	d	e
E	E	e	ef
F	F	f	jee
G	G	g	ach
H	H	h	i
I	I	i	jod
J	J	j	ca
K	K	k	el
L	L	l	em
M	M	m	en
N	N	n	o
O	O	o	pee
P	P	p	ku
Q	Q	q	ar
R	R	r	efs
S	S	s	tee
T	T	t	yu or eu
U	U	u	van
V	V	v	double yu
W	W	w	eks
X	X	x	wy
Y	Y	y	zed or zade.
Z	Z	z	Vowels.

LETTERS.

Vowels.

a e i o ū, and sometimes y and w, for i and ū.

Consonants.

y and w, are sometimes Vowels, and sometimes Consonants.

y is a Vowel every where, except at the Beginning of a Syllable; as *by, Eye, by-ing.*

w is always a Vowel at the latter End of a Syllable; as *Law, new, News, Vow-el.*

Diphthongs, or Double-Vowels.

ai, ay, au, aw, ea, ee, ei, ey, eu, ew, ie, oa, oi, oy, oo, ou, ow, ui.

A Diphthong is two Vowels joined in one sound.

Letters joined together.

ff ff ff ff ff ff ff ff &c.

The Posing.

How many Letters are there? Which are Vowels? What are the rest called? Which are sometimes Vowels, sometimes Consonants? When is y a Vowel? When is w a Vowel? What is a Diphthong?

SYLLABLES.

1. A Vowel with a Consonant after it.

ab	eb	ib	ob	ub	am	em	im	om	um
ac	ec	ic	oc	uc	an	en	in	on	un
ack	eck	ick	ock	uck	ap	ep	ip	op	up
ad	ed	id	od	ud	ar	er	ir	or	ur
af	ef	if	of	uf	as	es	is	os	us
aff	eff	iff	off	uff	afs	efs	ifs	ofs	ufs
ag	eg	ig	og	ug	at	et	it	ot	ut
al	el	il	ol	ul	ax	ex	ix	ox	ux
all	ell	ill	oll	ull	az	ez	iz	oz	uz

A Consonant doubled sounds but as a single one at the End of a Syllable ; As ck like c or k alone, As ff like f, and ack like ac or ak.

2. A Vowel with a Consonant before it.

ba	be	bi	bo	bu	na	ne	ni	no	nu
da	de	di	do	du	pa	pe	pi	po	pu
fa	fe	fi	fo	fu	qa	qe	qi	qo	qu
ga	ge	gi	go	gu	ra	re	ri	ro	ru
ha	he	hi	ho	hu	sa	se	si	so	su
ja	je	ji	jo	ju	ta	te	ti	to	tu
ka	ke	ki	ko	ku	wa	we	wi	wo	wu
ca	ce	ci	co	cu	ya	ye	yi	yo	yu
la	le	li	lo	lu	za	ze	zi	zo	zu
ma	me	mi	mo	mu					

By, my, dy, fy, ly, ty, ny.

3. *A Vowel with two or three Consonants before it.*

cha	che	chi	cho	chu	squa	sque	squi	—	—
pha	phe	phi	pho	phu	bra	bre	bri	bro	bru
sha	she	shi	sho	shu	cra	cre	cri	cro	cru
tha	the	thi	tho	thu	lra	lre	lri	lro	—
wha	we	whi	who	whu	dra	dre	dri	dro	dru
lca	—	—	lco	lcu	fra	fre	fri	fro	fru
ska	ske	ski	—	sku	gra	gre	gri	gro	gru
bla	ble	bli	blo	blu	pra	pre	pri	pro	pru
cla	cle	cli	clo	clu	lra	lre	lri	lro	lru
fla	fle	fli	flo	flu	tra	tre	tri	tro	tru
gla	gle	gli	glo	glu	sta	ste	sti	sto	stu
pla	ple	pli	plo	plu	lra	lre	lri	lro	lru
fla	fle	fli	flo	flu	thra	thre	thri	thro	thru
lpa	lpe	lpi	lpo	lpu	wra	wre	wri	wro	—
lpla	lple	lpli	—	lplu	dwa	dwe	dwi	—	—
lma	lme	lmi	lmo	lmu	lwa	lwe	lwi	lwo	—
kna	kne	kni	kno	knu	twa	twe	twi	—	—
lma	lme	lmi	lmo	lmu	—	—	—	—	—

Thy, thy, why, sky, fly, ply, fly, cry, dry, fry, pry.

Words of one Syllable, consisting of a Vowel with a Consonant after it, and one or more before it.

Cab, scab, blab, flab, squab, crab, drab, stab. Neb, web, bleb. Bib, fib, rib, crib, glib, squib. Bob, cob, fob, job, lob, mob, rob, sob, knob. Cub, chub, club, snub, rub, drub, grub, scrub, shrub, rub, stub.

Add, bad, gad, had, lad, clad, glad, mad, pad, sad, swad. Bed, fed, led, bled, fled, red, bred, shed, shred, sped, wed. Bid, did, hid, kid, lid, rid, clid. Qud, eod, hod, nod, rod, rod, clod, plod, trod. Bud, cud, mud, stud.

Quaff, chaff, draff, staff. Skiff, stiff, whiff. Off, scoff. Buss, cuff, huff, muss, puff, ruff, snuff, stuff.

Bag,

MONOSYLLABLES.

9

Bag, gag, hag, jag, sag, tag, wag, Brag, drag, flag, stag. Beg, leg, peg, Dig, dig, fig, gig, jig, pig, wig, flig, grig, prig, twig. Bog, dog, fog, hog, jog, log, clog, frog. Bug, dug, hug, jug, lug, mug, rug, tug, drug, plug, shug, slug.

Back, hack, jack, lack, pack, quack, rack, sack, tack, black, crack, knock, slack, smack, stack. Beck, deck, neck, peck, speck, wreck. Kick, lick, nick, pick, quick, rick, sick, lick, brick, prick, stick, thick, trick. Cock, dock, lock, mock, rock, sock, block, clock, flock, frock, knock, shock, stock.

All, ball, call, fall, gall, hall, tall, wall, shall, small, stall, thrall. Ell, bell, cell, fell, hell, quell, sell, tell, well, yell, dwell, knell, shell, smell, spell, swell. Ill, bill, fill, gill, hill, jill, kill, mill, pill, quill, rill, will, chill, drill, grill, skill, spill, squill, still, thrill, swill. Pöll, röll, töll, knöll, dörr. Bull, cull, dull, full.

Am, dam, ham, ram, clam, cram, dram, sham. Gem, hem, stem, them. Dim, him, skim, rim, brim, grim, swim, trim, whim. From, whom. Bum, gum, hum, mum, sum, crum, drum, plum, scum, swum, thrum.

Can, fan, man, pan, ran, tan, van, wan, bran, clan, plan, scan, span, swan, than. Den, fen, hen, men, pen, ten, wen, then, when, wren. In, fin, kin, pin, sin, tin, win, chin, grin, shin, skin, spin, thin, twin. On, con, don. Bun, dun, gun, nun, run, son, sun, tun, won, shun, spun.

Cap, gap, hap, lap, map, nap, pap, sap, rap, chap, clap, flap, slap, snap, scrap, trap, swap, wrap. Dip, hip, lip, nip, rip, sip, up, clip, chip, ship, skip, slip, snip, trip, strip, scrip, whip. Fop, hop, lop, sop, top, chop, crop, drop, prop, shop, stop.

Bar, far, jar, mar, tar, star, war, scar, spar. Err, herr, fir, sir, stir. Bur, cur, fur, pur, spur, blur.

As, has, was. Ass, bass, brass, grass, lass, class, glass, mass, pass. Yes, less, bless, guess, mess, chess, dress, press, stress. Is, his, this: hiss, kiss, miss, bliss. Boss, loss, gloss, moss, cross, dross, gross. Us, buss, puss, truss.

At,

At, bat, cat, fat, bat, that, what, chat, mat, pat, rat, brat, sprat, far, flat, gnar, squar. Bat, get, jet, let, met, net, set, wet, whet, fiver, yer, brear, fret. It, bin, cin, fir, hin, knir, pir, spit, split, quit, writ, grit, fir, slit, wit, whit. Dot, got, hot, jot, lot, blot, plot, not, knot, pot, spot, rot, for, scot, shot, Inot, tior. But, cut, gut, nut, put, rut, shut, glut, flut, smut, frut, strut.

Ax, tax, wax, flax. Sex, vex. Fix, mix. Ox, box, fox, pox. Flux.

4. Syllables, consisting of a Vowel with two or more Consonants after it.

abs	abs	ibs	obs	ubs	ank	ank	ink	onk	unk
act	ect	iet	oet	uet	ant	ent	int	ont	unt
ads	eds	ids	ods	uds	apt	ept	ipt	opt	upt
ast	est	ift	oft	uft	arb	erb	orb	urb	
ats	ets	ifts	ofts	ufts	arch	erch	irch	orch	urch
ags	egs	igs	ogs	ugs	ard	erd	ird	ord	urd
ald	eld	ild	old	—	ark	erk	irk	ork	urk
alk	elk	ilk	olk	ulk	arl	erl	irl	—	url
alks	elks	ilks	olks	ulks	arm	erm	irm	orm	—
alm	elm	ilm	olm	u'm	arn	ern	—	orn	urn
alms	elms	ilms	olms	—	arp	erp	irp	orp	urp
alt	elt	ilt	olt	ult	art	ert	irt	ort	urt
alts	elts	ilts	olts	ults	ash	esh	ish	osh	ush
amp	emp	imp	omp	ump	ask	esk	isk	—	usk
anch	ench	inch	—	unch	ast	est	ist	ost	ust
and	end	ind	ond	und	ath	erh	ith	oth	urh
ang	—	ing	ong	ung	atch	etch	irch	otch	urch

Words exemplifying this sort of Syllables.

bs. Crabs, drabs, scabs. Webs, ribs, jobs. Cubs, rubs.

st. Act, fact, tract. Sect, strict. Acts, facts, teets.

ds. Lads, pads. Beds, shreds. Kids, lids. Rods. Buds, studs.

ft. Craft,

MONOSYLLABLES.

11

ft. Craft, graft, haft, shaft. Left, cleft, theft. Gift, lift, rift, drift, fit, shift, swift. Soft, tuft.

frs. Grafts, hafts, shafts. Clefts, thefts. Gifts, lifts.

gs. Bags, flags, nags, rags. Legs, pegs, dregs. Figs, pigs, wigs, twigs. Dogs, hogs, logs, frogs. Jugs, mugs, drugs.

ght. Fight, light, might, night, right, sight, flight, plight, slight, bright, fright. Fights, lights, nights.

ld. Bald, scald. Held. Child, mild, wild, gold. Old, bold, cold, fold, gold, hold, mold, sold, told, scold.

lk. *lks.* Balk, chalk, talk, stalk, walk. Bilk, milk, silk. Folk, Bulk, hulk. Barks, stalks, walks. Silks.

lm. *lms.* Balm, calm, palm, psalm, qualm. Elm, helm, whelm. Film. Holm. Culm. Alms, palms, psalms, qualms.

lt. *lts.* Halt, malt, salt, shalt. Belt, felt, melt, smelt, spelt, welt. Guilt, hilt, milt, quilt, spilt, tilt, stilt, wilt. Belt, colt, holt. Salts. Belts, smelts. Hilt, stilt.

mp. *mps.* Camp, cramp, damp, lamp, stamp. Hemp. Limp. Pomp. Jump, lump, pump, plump. Camps, damps, lamps. Rumps, stumps.

nd. Band, hand, land, rand, brand, grand, stand, strand, wand. Bend, lend, blend, mend, rend, send, tend, spend. Bind, blind, find, hind, kind, mind, rind, grind, wind. Bond, fond, pond.

ng. Hang, gang, pang, rang, sang, tang, sprang. King, ling, ring, bring, sing, sling, spring, sting, string, thing, wing, swing. Long, song, strong, thong, wrong. Bung, dung, hung, sung, sprung, stung, wrong. Pangs. Kings, things. Songs. Lungs.

nk. Bank, hank, blank, flank, plank, rank, drank, prank, sank, shank, shank, shank. Ink, chink, think, link, blink, clink, pink, sink, wink, brink, drink, shrink, stink. Monk. Drunk, sunk, stunk, trunk. Banks, hanks, thanks.

nt. Cant, chant, pant, plant, rant, grant, scant, want. Bent, lent, pent, sent, rent, scent, spent, rent, vent, went. Dint, hint, lint, flint, mint, print, splint, quint, stink. Front, wont. Ants, plants. Scents, dents. Dints, hints.

pt. Crept, kept, slept. wept, swept. Clipt, dipt, ript, skipt, slipt, snipt, stript, whipt. Cropt, dropt, lopt.

rd. Bard, card, guard, hard, lard, ward, yard. Herd. Bird, gird, third, Cord, fond, lord, word, sword.

rk. Ark,

k. Ark, bark, dark, bark, lark, clark, mark, park, spark, shark, stark. Cork, fork, stork, pork, work. Lark, Tuck.
m. Arm, farm, harm, charm, warm, swarm. Term, Firm.
 Form, storm, worm. Arms, farms, harms.

n. Barn, warn, yarn. Fern, stern, yern. Born, corn, horn, scorn, shorn, torn, thorn, worn, sworn.

p. Carp, harp, sharp, warp. Chirp. Carps, harps.

t. Att, cart, dart, hart, mart, smart, part, quart, tart, start, wart. Pert, wert. Dirt, girt, flirt, shirt, skirt, squirt. Fort, port, sort: sort, short, wort. Hurt.

sh. Cash, dash, rash, trash, wash. Flesh, fresh. Dish, fish.

sk. Ask, bask, cask, mask, task, flask. Desk. Brisk.

st. Cast, fast, hast, last, mast, past, wast. Best, chest, guest, jest, lest, blest, nest, pest, quest, rest, crest, drest, west. Fist, list, mist, grist, twist, wrist. Cost, lost, frost. Dost, host, ghost, most, post. Dust, gust, just, lust, must, rust, crust, trust, thrust.

th. Bath, hath, lath, path, wrath. Pith, with. Borh, dorth, loth, sloth; möth, clöth, bröth, fröth.

nch. Branch, hanch, lanch, stanch. Bench, clench, quench, tench, stench, drench, trench, wrench. Inch, pinch. Bunch, punch.

rch. Arch, march, parch, starch. Perch. Birch. Porch, torch, scorch. Church, lurch.

tch. Barch, catch, hatch, latch, match, patch, watch, snarch, cratch, scratch, thatch. Fetch, stretch, wretch, veitch, Itch, bitch, ditch, pitch, stirch, witch. Borch, notch, scorch, Dutch, crutch.

Words of one Syllable having e silent at the End.

* Die, lie, fie, plie, stie, skie, spie, erie, drie, frie, prie, trie, tie, stie, vie. Eye. Foe, roe, toe. Blue, due, clue, glue, rue, sue, spue, true.

Lies, flies, skies, spies, ties, sties. Eyes. Foes, toes. Dues.

Babe,

* These Words may be spelt also with y, dy, ly, fly, &c. as above.

Babe, glebe, bribe. Scribe, tribe. Globe, robe, probe.
Cube, tube. Babes, bribes, scribes, tribes. Globes, robes.

Ace, face, lace, mace, pace, space, place, race, brace,
grace, trace. Bafe, cafe, chafe, rafe. Ice, dice, lice, slice,
mice, nice, spice, rice, price, trice, thrice, twice, vice. Rise.

Dose, close. Sluce, spruce, truce. Use, cruse.
Chance, dance, lance, prance, trance. Fence, hence,
pence, thence, whence. Sense, tense. Mince, Prince, quince,
since. Once, scone. Dunce.

Farce, scarce. Herse, verse. Force, worse, horse. Curse,
nurse, purse.

Fade, lade, made, wade. Hide, ride, slide, stride, wide.
Bode, mode, rode. Rude, crude. Jades, blades, shades,
spades, trades. Brides, fides, tides.

Age, rage, page, rage, sage, stage, wage.

Badge, fadge. Edge, hedge, ledge, pledge, sledge, wedge.
Ridge, bridge. Dodge, lodge. Drudge, grudge, judge.

Change, range, strange. Hinge, finge, cringe, fringe.

Barge, charge, large. Serge. Forge. Urge, purge.

Bake, make, quake, rake, brake, lake, take, wake, shake,
spake. Like, strike. Broke, spoke. Cakes, lakes, drakes,
flakes, snakes. Pikes, spikes. Strokes, yokes. Dukes.

Ale, gale, tale. File, vile, while. Dole, stole, scrole,
whole. Mule, rule. Bales, dales, males, pales, sales, tales,
scales, whales. Miles, smiles, piles, tiles, files, wiles. Holes,
moles, poles, sholes.

Came, dame, fame, game, lame, blame, flame, frame,
name, same, shame, tame. Chimes, crimes, times.

Bane, pane, wane. Canes, cranes, lanes. Brine, chine,
dine, fine, mine, nine, pine, shine, thine, wine, swine,
twine. Lines, thrines, vines.

One, done, none, prone, thone. Bones, tones, stones.
Prunes, tunes.

Cape, gape, rape, crape, scape, scrape, tape. Apes,
grapes, shapes. Ripe, gripe, snipe, wipe. Pipes, types, tripes,
stripes. Cope, grope, scope. Hopes, ropes.

Are, bare, dare, fare, pare, rare, spare, sware. Cares,
hares, mares, shares, snares, squares, rares, wares. Here,
there, were, where. Fires, shires, spires.

Phrase;

Phraſe, blaſe, gaze, glaſe, graze. Theſe, Riſe, Wiſe,
 Priſe, prize. Choſe, loſe, cloſe, noſe, poſe, roſe, thoſe,
 whoſe, doze. Uſe, chuſe, muſe.

Baſte, chaſte, haſte, paſte, taſte, waſte.

Date, fate, hate, late, mate, pate, prate, ſtate, Gates,
 plates, rates, grates, ſlates. Bite, Riſe, ſmite, while, write.
 Moſes, notes, votes. Brutes, lutes, mutes.

Cave, gave, have, pave, ſave, brave, crave, ſave.
 Graves, knaves, ſlaves, ſtaves, waves. Give, live. Dive,
 drive, ſtrive, thrive. Hives, lives, knives, wives. Rove,
 ſtrove, wove. Doves, groves, ſtoves. Dove, love, move,
 move. Move, prove.

Examples of Diphthongs, properly ſo called.

au. Land, fraud, Caught, naught, taught, draught,
 fraught. Fault, vault, cauſe, claude, pauſe.

aw. Aw, daw, jaw, law, claw, ſlaw, gnaw, maw,
 paw, ſaw, craw, draw, ſaw, ſtraw, thaw. Awl, bawl,
 brawl, crawl. Brawn, dawn, drawn, fawn, lawn, pawn,
 ſpawn, yawn.

ee and æ. ſounding alike. Bee, fee, flee, free, knee, ſee,
 tree, thee, three. Fleece, neece, piece. Beech, leech, ſpeech.

Bleed, deed, feed, heed, need, reed, breed, creed, ſeed,
 ſpeed, ſteed, weed. Brief, chief, grief, thief. Siege.

Eel, feel, keel, kneel, reel, ſteel, wheel. Field, ſhield,
 wild, yield. Been, green, keen. Queen, ſeen, ſcreen,
 ſpleen, mien, fiend. Pierce, pierce.

Cheefe, neefe, ſqueefe, breeze, freeze. Sleeve, grieve.

oi, oy. Oil, boil, broil, foil, ſoil, ſpoil, toil. Coin, join,
 loin. Hoife, noiſe, poiſe. Or, oyl, boyl, foyl, &c.

Boy, coy, cloy, hoy, joy, toy, deſtroy.

oo. Food, mood, brood. Hoof, roof, proof. Book, cook,
 hook.

Cool, fool, tool, ſchool, ſpool, ſtool. Goole.

Loole, noole, choole. Boor, coot, foot, roof, ſhoot.

ou, ow, ſounding alike. Thou, bough, plough. Bowe,
 cow, how, now, ſow, vow, plow, brow. Couch, crouch,
 vouch.

Improper Diphthongs.

ouch. Loud, cloud, croud, proud, shroud. Foul, scoul.
Owl, bowl, [boul] fowl, howl. Down, gown, town, clown,
brown, crown, drown, frown. Bound, found, hound, pound,
round, ground, sound, wound. Ounce, bounce, [bounge, or
bownce] pounce, trounce, re-nounce. Count, mount.

Our, hour, pour, scour, lowr, sowre, shour, ^{abound}
House, louse, mouse, soule, [sowse] chouse, rouse, brong,
spouse.

Examples of Double Vowels, improperly called Diphthongs.

I. Double Vowels having only the Sound of one long Vowel.

au sounded as *a* in *gram*. Aunt, daunt, haunt, jaunr,
vaunt.

ai, as *a* in *vain*. Aid, laid, maid, paid, said, Ail, bait,
fail, flail, hail, jail, mail, nail, quail, rail, frail, sail, snail,
tail. Aim, claim, main, &c.

ay, as *a* in *vain*. Bay, day, gay, hay, lay, clay, may, nay, pay, play, say,
bray, dray, fray, gray, pray, say, slay, stay, way.

ei, as *e* in *vein*. Weigh, neigh, feign, rein, reign,
veil, vein, heir, their. Grey, prey, trey, they, whey, &c.

ee, as *e* in *vein*. Either, neither, deceive, receive,
key.

ea sounded *e*, (as it is most commonly) Flea, pea, plea,
lea, yea. Fleas, seas, peas, [pease] please. Peace, lease,
grease. Each, bleach, peach, reach, breach, preach, teach.
Bead, knead, lead, mead, plead, read. Deaf, leaf, sheaf, &c.

ee sounded *e*. Beer, deer, geer, jeer, leer, peer, steer, &c.

oa, *ou*, *ow*, sounded *o*. Coach, broach, Goad, load, road,
spad, Loaf, cloak, foak, smock. Coal, foal, &c.

Four, fourth, course, source, though. Ow, bow, now,
now, low, row, blow, flow, crow, know, slow. Grown,
sown.

eu, *ew*, *ui*, sounded *e*. Fend, lewd, lien, &c. ^{as}
Blew, crew, dew, drew, few, flew, grew, new, pew, shew,
slew, stew, view.

~~You, your, youth. Bruit, fruit, suit. Juice, bruise~~

II. Double Vowels having only the Sound of one short Vowel.

ea founded *e*. Dead, head, † lead, † read, bread, dread, spread, tread. Health, stealth, wealth. Barl, pearl. Barn, learn. Earth, dearth, death, breath.

Rea-dy, *stea*-dy. *Plea*-sant, *plea* sant, *phlea*-sant. *Mea*-sure, *plea*-sure, *treä*-sure. *Flea*-ther, *lea*-ther, *wëa*-ther.

oo founded *u*. Blood, flood, good, hood, flood, wood.

ou founded *u*. Bloud, floud, could, shou'd, wou'd. Rough, tough, e-nough. Dou-ble, trou-ble, flou-ri-ish, nou-ri-ish.

Lessons.

THE Way of a Fool is right in his own Eyes, *Prov.*

12. 15. Thou shalt fear the Lord thy God, *Deut.* 6. 13.

Be thou in the Fear of the Lord all the Day long, *Prov.* 23. 17.

Let all the Earth fear the Lord, stand in aw of him, all ye that dwell in the World, *Psal.* 33. 8.

I know that it shall be well with them that fear God, *Ecc.* 8. 12.

Stand in aw, and sin not, *Psal.* 4. 4.

The Eyes of the Lord are in e-very place, be-hold-ing the e-vil and the good, *Prov.* 15. 3.

Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength, *Mat.* 22. 37.

Set your Heart and your Soul to seek the Lord your God, *1 Chron.* 22. 19.

As you would that Men should do to you, do ye also so to them, *Luke* 6. 31.

Train up a Child in the Way that he should go, and when he is old, he will not de-part from it, *Prov.* 22. 6.

† See in the Second Part.

If thou be wise, thou shalt be wise for thy self; but if thou scornest, thou alone shalt bear it, *Prov. 9. 12.*

The End of all Things is at Hand, be ye therefore sober, *1 Pet. 4. 7.*

What-so-ever thou takest in Hand; remember the End, and thou wilt never do a-miss, *Eccles. 7. 26.*

Directions for Dividing of Syllables.

The Rule.

With Vowels strive to end each Syllable;
And Consonants with Vowels following spell.

Or,

End each Syllable with a Vowel, leaving Consonants to begin the Syllable following; as, *glor-i-fie, pro-pri-e-ty, a-gree, beau-ti-ful, au-stere, be-tween.*

Exception.

Four middle Consonants divide,
As Sounding of the Word does guide.

When two or more Consonants come together, if any of them be sounded with the foregoing Vowel, they must also be spelt with it; as, *fol-low, bet-ter, ver-tue, aug-ment, de-mon-strate, sis-ter, in-dus-trious, vin-ner.*

Thus *x* and *sh* always go to the short Vowel before them; as, *lux-u-rie, ax-le, max-im, pha-se, fish-op, ush-er.*

Thus also a Consonant doubled must always be parted; as, *com-mon, din-ner, let-ter.*

Note.

Likewise *ck*; as *thick-et, tick-et, wick-ed, beck-en.*

Except in Derivatives of Words ending in *ll*, and *ss*, where the *ll*, and *ss*, need not be parted; as *fall-ing, bless-ed.* See the Rule of Derivatives.

Dividing of Syllables.

Ch, gh, ph, sh, th, wh, gu, qu, go together as single Consonants. Likewise bl, cl, fl, gl, pl, sl, tl, br, cr, dr, fr, gr, &c. are commonly.

Seeing a single Consonant coming after a short Vowel accented, must of necessity be sounded therewith, it seems highly reasonable to divide it with it too; as *ed-nish, ver-ily, mem-ory, pun-ishment.*

However in this Case, I think, Learners ought to be indulged in that way of dividing; which must needs appear to them the most easy and natural, as best agreeing with the sound of the Word. Which therefore I propose to the Consideration of Teachers.

See Examples of such Words in the Tables all along at the Asterisks.

The Rule of Compounds and Derivatives.

Compounds and Derivatives are divided most properly in the Joint, i. e. the Place where the several Parts join together.

1. Thus when two Words are compounded, divide between them; as, *with-al, where-as, an-other, non-age, hous-hold, shep-berd.*

2. Thus also when Words are compounded with a Preposition, (such as *b, ad, de, en, in, dis, mis, per, pro, re, sub, trans, inter, &c.*) the Preposition at the Beginning ought to be taken by it self; as *ab-use, dis-use, mis-use, per-use, ad-orn, sub-orn, en-able, un-able, in-iq-uity, pro-fit-ate, re-si-tu-tion, trans-act, inter-est.*

3. Thus also Derivatives in *est, eth, ex, ed, ing, er, ish, y, able,* and the like, are best divided between the Primitive Word and the Termination added to it; as, *be-arr-est, read-eth, spee-ches, learn-ed, speak-ing, teach-er, blond-y, honour-able.*

Note. Tho' this be the most Scholarlike way of dividing, yet Words compounded with Prepositions and Derivatives

divides

Except in the Joint of Compounds; as, *up-hold, ob-lige.* See the Rule.

See Part II. Chap. V. Num. IV.

2. Words divided

vatives may most commonly be divided also unconveniently enough as simple Words by the general Rule; as, a-buse, a-dorn, bea-vest, rea-deth, spee-ches, lea-vest, &c.

Only when two Terminations are added to a Word, the latter at least ought to go by it self; as, learned-er, learned-est, loving-er, loving-est, &c.

Tables of Words divided into Syllables.

Table I.

Words divided according to the Rule.

a-ble	a-ra-ble	a-mi-a-ble
a-broad	au-di-tors	be-ha-vi-our
a-raid	ea-pa-ble	e-mu-late
be-stow	cru-ci-fie	Je-su-fa-lem
ea-gle	fu-ne-ral	ma-tu-ri-ty
fa-ther	nu-me-rous	o-be-di-ence
lis-tred	pu-ri-ty	pe-cu-li-ar
pro-claim	pa-tro-nize	se-ri-ous
re-proof	sa-cri-lege	se-ri-ous
un-der	se-cro-fie	so-bri-ty
wea-ry	u-ni-ty	un-a-ble

Table II.

Words divided according to the Exception.

rob-bers	hap-py	en-trance	mis-cre-ant
suc-ceed	bar-rel	prin-cess	frui-try
ad-dress	ves-sel	mon-ster	for-ces
wed-ding	lit-tle	thun-dring	chil-dren
sub-sist	doc-trine	paren-tent	chil-dren
beg-gers	af-ter	par-ly	ex-act
bel-ly	rem-ple	chas-tise	ex-empt
sum-mer	emp-ty	mal-ter	ex-hort
man-ners	un-der	pas-tore	bul-ly

LESSONS.

Mat. 5: 34. **S**wear not at all. — But let your com-
mu-ni-ca-tion be, yea, yea; nay, nay:
for what so-e-ver is more than these, com-eth of e-vil.

2.

Ecc. 7. 9. Be not ha-sty in thy Spi-rit to be an-gry;
for an-ger rest-eth in the bo-som of fools.

Prov. 12. 16. A fool's wrath is pre-sent-ly known.

Prov. 14. 29. He that is slow to An-ger is of great un-
der-stand-ing.

Prov. 16. 32. He that is slow to An-ger is bet-ter than
the migh-ry; and he that ru-let-h his Spi-rit, than he that
ta-keth a Cit-y.

3.

Mat. 23: 13. En-ter in at the strait Gate; for wide is
the Gate, and broad is the way that lead-eth to De-struc-
tion, and ma-ny there be which go in there-at:

Be-cause strait is the Gate, and nar-row is the way
which lead-eth un-to Life, and few there be that find it

4.

Prov. 6. 16. These six Things doth the Lord hate;
yea, se-ven are an ab-o-mi-na-tion to him:

A proud Look, a ly-ing Tongue, and Hands that shed
in-no-cent Blood,

An Heart that de-vi-seth wick-ed i-ma-gi-na-tions, and
Feet that be swift in run-ning to mis-chief,

A false Wit-ness that speak-eth Lies, and him that
sow-eth dis-cord a-mong bre-thren.

Tables

† tion, sounds shon; and tions, shons: See the Tables fol-
lowing.

Tables of Words wherein si, ti, and ci, found in
sh, shi, or zy. See Part II. Chap. II.

Sion founded Shon.

The Division.	The Sound.	The Division.	The Sound.
Man-fi-on	manshon	Pal-fi-on	passhon
pen-fi-on	penshon	pal-fi-o-nate	passhonate
pen-fi-o-ner	penshoner	sel-fi-on	sefshon
ver-fi-on	varshon	pos-sel-fi-on	posseshon
con-ver-fi-on	convershon	suc-ces-fi-on	succeshon
di-ver-fi-on	divershon	con-fet-fi-on	confeshon
re-ver-fi-on	revershon	pro-fet-fi-on	profeshon
a-scen-fi-on	ascenshon	op-pres-fi-on	oppreshon
dis-sen-fi-on	disfenshon	ad-mis-fi-on	admisshon
a-sper-fi-on	aspershon	per-mis-fi-on	permisshon
com-pul-fi-on	compulshon	re-mis-fi-on	remisshon
con-vul-fi-on	convulshon	sub-mis-fi-on	submisshon

Sion founded Zy.

Division.	Sound.	Division.	Sound.
in-va-fi-on	invazyon	de-ri-fi-on	derizyon
oc-ca-fi-on	occazyon	de-lu-fi-on	deluzyon
vi-fi-on	vizyon	con-clu-fi-on	concluzyon
di-vi-fi-on	divizyon	con-fu-fi-on	confuzyon
pro-vi-fi-on	propvizyon	in-fu-fi-on	infuzyon

† Or, passhon, passionate, sefshon, possesshon, &c.

Ci or *Sci*, pronounced as *sh*, *shi*, before a Vowel.
See Part II. Chap. II.

Division.	Sound.	Division.	Sound.
an-ci-ent	an ^{sh} ient	an-da-ci-ous	anda ^{sh} ious
suf-fi-ci-ent	suffi ^{sh} ient	gra-ci-ous	gras ^{sh} ious
con-sci-ence	consci ^{sh} ence	ipa-ci-ous	ipas ^{sh} ious
con-sci-ous	consci ^{sh} ous	spe-ci-ous	spe ^{sh} ious
pre-sci-ence	presci ^{sh} ence	pre-ci-ous	pre ^{sh} ious
spe-ci-al	spe ^{sh} ial	ma-li-ci-ous	malis ^{sh} ious
be-ne-fi-ci-al	benefi ^{sh} cial	of-fi-ci-ous	of ^{sh} ious
mu-si-ci-an	musi ^{sh} ian	ju-di-ci-ous	judi ^{sh} ious
phy-si-ci-an	physi ^{sh} ian	per-ni-ci-ous	pernis ^{sh} ious
lo-ci-a-ble	lo ^{sh} able	suf-fi-ci-ous	suf ^{sh} ious

Ti pronounced as *sh*, or *shi*, before a Vowel.

Division.	Sound.	Division.	Sound.
Gen-ti-an	gens ^{sh} ian †	cre-a-ti-on	creas ^{sh} ion
mar-ti-al	marsh ^{sh} al	sal-va-ti-on	salvas ^{sh} ion
par-ti-al	parsh ^{sh} al	vex-a-ti-on	vexas ^{sh} ion
ac-ti-on	acs ^{sh} ion	af-fec-ti-on	affecs ^{sh} ion
fac-ti-ous	facs ^{sh} ious	in-fec-ti-on	infecs ^{sh} ion
cau-ti-ous	caus ^{sh} ious	di-rec-ti-on	diracs ^{sh} ion
vi-ti-ous	vis ^{sh} ious	dis-cre-ti-on	discre ^{sh} ion
men-ti-on	mens ^{sh} ion	ad-di-ti-on	addis ^{sh} ion
mo-ti-on	mos ^{sh} ion	con-di-ti-on	condis ^{sh} ion
na-ti-on	nash ^{sh} ion	tra-di-ti-ons	tradis ^{sh} ions
no-ti-on	nos ^{sh} ion	pe-ri-ti-ons	peris ^{sh} ions
por-ti-en	porsh ^{sh} ion	lam-bi-ti-ous	ambis ^{sh} ious
sec-ti-on	secs ^{sh} ion	se-di-ti-ous	sedis ^{sh} ious
sta-ti-on	stas ^{sh} ion	con-ten-ti-ous	contens ^{sh} ious

Tables

|| Or, anshient, suffishient, consience, consious, &c.
† Or, genshian, marshial, acshion, facshious, &c.

Tables of Words divided and accented.

I. Words accented on the last Syllable.

Words of Two Syllables.			
A-bide	bap-tize	di-vine	re-serve
ab-hor	be-lieve	ex-cel	re-sist
a-bove	com-pare	in-cline	re-solve
ac-cept	de-clare	in-tend	re-sore
ac-cord	de-sign	pre-sent	suf-fice
ad-mire	dis-pure	pre-tence	sur-pose

Words of Three Syllables.

Ac-qui-sce	dis-ap-point	in-dis-cree	pre-pos-sess
ap-pre-hend	dis-ap-prove	in-dis-pos'd	re-con-sile
com-plai-sant	dis-ob-lige	in-ter-pose	re-pre-sent
con-tra-dict	dis-con-tent	in-tra-duce	re-par-tee
dis-a-gree	dis-re-spect	mis-in-form	un-de-seive
dis-al-low	en-ter-tain	per-severe	un-der-take

II. Words accented on the Penultim Syllable, I. e. the last but one.

Of Two Syllables.

á-ge	án-ger	plá-ces	cé-les
á-gue	án-guish	má-ker	wí-ten
án-che	hún-gry	rá-ken	kín-dred
án-gle	chán-ged	há-tred	chán-ges
án-gel	strán-ger	sá-ving	pú-ling

bá-nish	blé-mish	ss-nish	rí-vér
má-lish	té-nant	mí-nutes	vó-lumé
fé-cond	mé-rits	rí-sen	clo-sér
ré-lish	pré-sence	ví-sit	stú-dy
	fig-ure	pí-ty	pú-nish

Of Three Syllables.

Ad-ván-tage	en-á-ble		di-mí-nish
af-sém-bly	e-tér-nal	im-á-gine	con-tí-nue
al-sú-rance	ex-am-ple	in-há-bit	im-prí-son
be-gín-ning	im-pó-ting	ex-á-mine	de-lí-ver
Cre-á-tor	par-tá-kers	dis-pá-rage	un-cí-vil
de-pár-ture	re-mém-ber	dis-créd-it	im-mó-dest
di-sci-ples	un-láw-ful	re-vé-nue	ad-mó-nish
dis-cá-ses	un-wóo-thy	con-si-der	dis-hó-nest

Of Four Syllables.

ap-per-raín-ing	not-with-stánd-ing	o-ver-shá-dow
ap-pre-hén-sive	per-ad-vén-ture	phi-lo-só-phick
be-ne-fác-tour	un-ac-quáin-ted †	un-der-vá-lue
con-de-scén-ding †	un-ad-ví-sed	ad-mó-ni-tion **
dis-a-grée-ment	un-be-líe-vers †	ex-po-si-tion
dis-af-fec-ted †	un-de-fer-ving	pro-po-si-tion
dis-ob-lí-ging	un-ex-pec-ted †	in-dis-cré-tion
e-ver-lást-ing	u-ni-vér-sal	re-pe-ti-tion
in-de-pén-dent †	A-po-stó-lick * *	su-per-stí-tious
me-di-á-tor	be-a-tí-fick	be-ne-fí-cial
mis-in-tér-pret	dis-in-hé-rit	pre-ju-dí-cial

III.

* In the Words placed below the Asterisks, the Consonant following the short Vowel, must be sounded with it in the first Syllable; thus, bán-ish, malíce, fé-cond, rel-ish, blém-ish, tén-ant, mér-its, prés-ence, fig-ure, &c. So likewise in the following Tables. See the Note above &c.

* Sounded thus, imá-gine, inháb-it, exam-ine, discred-it, &c.

† These may be divided also in the Joint thus, condescénd-ing, disaffected, independ-ent, unbeliev-ers, &c. See the Rule of Derivatives.

** Sounded Apostól-ick, beatif-ick, disinher-it, &c.

Tion, tious, cial, are sounded shon, shous, shal, in one Syllable. See the Tables before.

III. Words accented on the Antepenultim Syllable,

i. e. the last but two.

Of Three Syllables.

ad-vo-cate	mis-te-ry	chá-rac-ter	lí-ber-ty
ár-ri-cles	pél-ti-lence	cré-di-tour	mí-mí-ter
chárge-a-ble	lánc-ti-fie	bé-ne-fits	mí-le-ry
cón-fi-dence	súf-fer-ings	gé-ne-ral	cí-ti-zens
díg-ni-ty	tés-ta-ment	pér-il-ous	bó-di-ly
éx-e-cute	víc-to-ry	vé-ri-ly	mó-de-rate
éx-er-cise	cál-um-ny *	é-vi-dent	pró-per-ty
hít-to-rie	fá-mi-ly	í-mi-tate	pú-nish-ing
jús-ti-fie	vá-ni-ty	lí-be-ral	

Of Four Syllables.

ac-cór-ding-ly	in-tém-pe-rance	cap-tí-vi-ty
ac-cóm-pa-ny	per-pléx-i-ty	de-lí-ve-rance
ac-cóm-plish-ment	víc-tó-ri-ous	dis-hó-nest-ty
ad-vér-si-ty	un-cér-tain-ty	ex-té-nu-ate
a-ríth-me-rick	un-seígn-ed-ly	im-pró-ba-ble
com-mú-ni-cate	un-fór-tu-nate	in-cré-di-ble
dis-ór-der-ly		in-vé-te-rate
e-ván-ge-list	a-bí-li-ty	in-ví-si-ble
ex-pé-di-ent	a-pó-lo-gy	o-rí-gi-nal
ex-pé-ri-ence	as-tró-nó-my	phi-ló-so-phér
in-díf-fe-rent	be-ri-rude	sim-plí-ci-ty
in-díf-tri-ous	be-né-vo-lence	so-lí-ci-tous

* Sounded cál-um-ny, fám-ily, ván-ity, char-acter, cré-dítour, &c.

** Sounded abíl-ity, apól-ogy, astrón-omy, captiv-ity, &c.

Of Five or more Syllables.

ac-ci-dén-tal-ly
 mil-a-gree-a-ble
 dis-ad-van-tá-ge-ous
 dis-o-bé-di-ence
 Ec-cle-si-ás-ti-cus
 in-ad-vér-ren-cy
 in-com-mo-di-ous
 in-com-pre-hén-si-ble
 in-con-yé-ni-ent
 in-cor-po-re-al
 ir-re-con-cil-e-a-ble
 me-ri-to-ri-ous
 op-por-tu-ni-ty
 un-ad-vi-sed-ly
 un-ex-pec-ted-ly ‡
 u-ni-form-i-ty ‡

u-ni-vér-sal-ly ‡
 im-par-ti-al-i-ty ‡
 fá-mi-li-á-ti-ty ‡
 su-pe-ri-ór-i-ty ‡
 a-m-mó-fi-ries
 di-a-bó-li-cal
 ge-ne-ró-fi-ty
 hy-po-cri-ti-cal
 il-le-gí-ti-mare
 in-ca-pá-ci-ty
 in-con-si-de-rate
 má-the-má-ti-cal
 mul-ti-pli-ci-ty
 im-pó-si-bí-li-ty
 in-fá-li-bí-li-ty

IV. Words accented on the 4th Syllable from the End.

Of Four Syllables.

ad-ver-sa-ry
 dic-ti-o-na-ry ‡
 ex-em-pla-ry
 sanc-ti-a-ry
 á-li-e-nate
 ac-cel-er-a-ry
 ál-le-go-ry
 ad-mi-ra-ble
 fá-vour-a-ble
 féa-son-a-ble
 éf-fi-ca-cy
 éx-cel-ler-cy
 ín-no-cen-cy
 ob-sti-na-cy
 má-tri-mo-ny
 réf-ti-mo-ny

cón-tro-ver-sy
 dif-fe-ren-ces
 nég-li-gen-ces
 íg-no-ran-ces
 wick-ed-ness
 mér-ci-ful-ness
 plén-te-ous-ness
 ígh-te-ous-ness
 cón-se-quent-ly
 ín-fi-nite-ly
 sé-ri-ous-ly
 ú-su-al-ly
 wón-der-ful-ly
 cón-ven-ti-cle
 jú-di-ca-ture
 cón-se-cra-ted

pér-se-cu-tors
 ín-ti-ma-ring
 mág-ni-fy-ing
 cé-re-mo-nies
 chá-ri-ra-ble
 cré-dít-a-ble
 có-ve-roul-ness
 tí-me-roul-ness
 gé-ne-ral-ly
 mé-lan-cho-lie
 spí-rit-u-al
 tá-ber-na-cle
 ró-le-ra-red
 fá-tis-fy-ing

Of

‡ See the Rule of the Division of Derivatives.

Sounded animosities, diabolical, generosity, &c.

‡ Sounded dic-tionary.

‡ Sounded ceremonies, charitable, creditable, &c. as before.

Of five or more Syllables.

A-pó-the-ca-ry	dis-ol-bé-di-ant-ly	in-con-si-de-ra-ble
in-dif-fe-ren-cy	con-ra-gi-ous-ly	con-ti-nu-al-ly
in-con-vé-ni-en-cy	im-gé-ni-ous-ly	de-lit-be-rate-ly
in-cóm-pa-ra-ble	sa-crí-lé-gi-ous-ly	im-mó-de-rate-ly
im-prác-ti-ca-ble	con-fé-de-ra-cy	par-ti-cu-lar-ly
con-dit-ion-al-ly	im-pé-ni-ten-cy	per-jé-ru-ous-ly
ef-féc-tu-al-ly	he-ré-di-ta-ry	las-ci-vi-ous-ness
af-féc-tion-arely †	dis-hó-nour-a-ble	per-fi-di-ous-ness
im-mé-di-ate-ly	in-to-le-ra-ble	

V. Words accented on the fifth Syllable from the End.

á-li-e-na-red	fi-gu-ra-tive-ly **
Déu-te-ro-no-mie	né-ces-sa-ri-ly
ár-bi-tra-ri-ly	vó-lun-ta-ri-ly
ór-di-na-ri-ly	spi-ri-tu-al-ly
pér-emp-to-ri-ly	con-grá-tu-la-to-ry
ób-li-ga-to-ry	pro-bí-ta-to-ry
cóm-fo-r-ta-ble-ness	mí-se-ra-ble-ness
vá-ri-a-ble-ness	un-chá-ri-ta-ble-ness
un-cón-scí-ous-a-ble-ness	un-pro-ba-ble-ness
un-réa-so-na-ble-ness	

† Sounded affectionately.

* Sounded confidently, impén-iten-cy, heréd-itary, &c.

** Sounded figuratively, vol-untarily, spir-itually, &c.

Difficult Compounds divided.

A List of the most difficult Compounds divided and accented.

Of two Syllables.

ab-sound	a-scent	e-spouse	dé-sine
ab-scond	a-scent	e-state	di-frant
ab-scan	a-scribe	e-strange	di-france
ab-tract	a-stray	obl-cure	di-strict
ab-use	dis-ease	sub-orn	pa-rith
dis-use	dis-own	in-spect	per-ish
mis-use	di-still	trans-act	pro-phet
per-use	di-strict	trans-late	pro-spect
ad-opt	di-stress	tran-scend	pro-sper
ad-ore	ec-ipse	tran-scribe	pro-strate
ad-orn	e-scape		ly-stem
ad-ult	e-spy	ab-tract	

Of three or more Syllables.

ab-o-lish	e-pi-ble	dé-spe-rate
ab-or-ive	e-sta-blish	dé-sti-tute
ab-in-dance		dé-tri-ment
ab-i-live	ab-o-mi-nate	én-er-gie
a-pó-state	ab-ti-nence	e-pi-sco-pal
a-pó-ble	an-ar-chie	par-al-lel
a-spér-sion	ad-ul-te-ry	pro-f-e-lyte
al-to-nish	cár-e-chism	pro-sti-tute
cath-é-dral	cáth-o-lick	lyn-a-gogue
dis-or-der	dé-pre-cate	lyn-ó-ny-mous

* Several of these may be divided also as simple Words. As, a-bound, a-buse, a-dore, &c. See the Note above under the Rule of Compounds.

A Specimen of such Derivatives as cannot conveniently be otherwise divided, than in the Joint, between the Primitive Word and the Termination added to it.

ax-es	with-ing	bring-ing	••
flax-en	bush-y	sing-ing	annex-ing
tax-ing	blush-es	sling-ers	perplex-ed
wax-ed	gush-ing	long-ing	prefix-ing
sex-es	push-ing	laugh-ing	unmix-ed
vex-est	rush-ing	cough-ing	unwash-en
fix-est	brush-es	rough-er	refresh-ing
mix-ing	crush-ing	tough-est	behead-ed
ox-en	rich-es	high-er	enrich-ed
box-es	rich-er	weigh-ing	becom-ing
fox-es	dread-ed	child-ish	forgiv-ing
ash-es	head-y	mild-er	forgiv-en
ash-en	tread-ing	wild-est	belov-ed
dash-ing	spread-ing	bold-er	embold-en
lash-es	com-est	cold-est	behold-ing
flash-es	com-est	fold-ed	belong-ing
flash-ing	com-ing	hold-ing	unbind-ing
gnash-ed	giv-est	self-ish	unkind-er
wash-ers	giv-en	bind-ing	remind-ed
rash-est	giv-er	blind-ed	wicked-er
flesh-y	liv-ing	kind-er	wicked-est
fresh-est	lov-ers	mind-ing	learned-er
dish-es	hang-ings	find-ing	pious-est
fish-er	ring-ers	wind-ing	foolish-est

Lessons

Nevertheless several even of these are often divided otherwise; as, ri-che, co-mest, gi-vest, gi-veth, li-ving, lo-vers, belo-ved, &c.

Lessons for Children to read and get by heart, having all difficult Words divided into Syllables, and accented; also such Pronouns and Signs of Moods and Tenses as require an Emphasis, being mark'd with this mark ['].

SECTION I.

*Mat. 5. 3. B*less-ed [*blis-sed*] are the poor in Spirit; for theirs is the Kingdom of Heaven.
 Blessed are they that mourn; for they shall be comfort-ed [*com-for-ted*].
 Blessed are the meek; for they shall in-her-it the Earth.
 Blessed are they which do hunger and thirst after Right-ness; for they shall be fill-ed [*fil-led*].
 Blessed are the merciful; for they shall obtain Mercy.
 Blessed are the pure in Heart; for they shall see God.
 Blessed are the Peace-makers; for they shall be call-ed [*cal-led*] the Children of God.
 Blessed are they which are persecuted for Right-ness sake; for theirs is the Kingdom of Heaven.

LESSON II.

*Mat. 5. 21. Y*E have heard, that it was said by them of old time, Thou shalt not kill: And who-soever shall kill, shall be in danger of the Judgment.
 But I say unto you, that whosoever is an-gry with his Brother with-out a cause, shall be in danger of the Judgment: And whosoever shall say to his Brother *Raca*, shall be in danger of the Council: But whosoever shall say, Thou Fool, shall be in danger of Hell-fire.
 Therefore, if thou bring thy Gift to the Altar, and there re-mem-brest that thy Brother hath ought against thee; Leave there thy Gift before the Altar, and go thy way; first be ré-con-cil-ed to thy Brother, and then come and offer thy Gift.

LESSON

LESSON III.

Mat. 6. 9. **Our Father** which art in heaven,
hallowed be thy name.

Thy king-dom come. Thy will be done in earth as
it is in heaven.

Give us this day our daily bread.
And for-give us our debts, as we for-give our debtors.
And lead us not into temptation, but deliver us
from evil.

For thine is the kingdom, and the power, and the glory,
for ever. Amen.

For if ye forgive men their tres-pas-ses, your heavenly
Father will also forgive you.

But if ye forgive not men their tres-pas-ses, neither will
your Father forgive your tres-pas-ses.

LESSON IV.

Mat. 5. 44. **L**ove your E-ne-mies, bless them that curse
you; do good to them that hate you;
and pray for them which de-spite-fully use you, and
per-se-cute you.

That ye may be the Chil-dren of your Father which is
in Heaven; for he maketh his Sun to rise on the evil
and on the good, and sendeth Rain on the just and on the
unjust.

For if ye love them that love you, what reward have
ye? Do not even the Pub-licans the same?

And if ye salute your Bré-thren only, what do ye
more than others? Do not even the Pub-licans so?
But be ye therefore perfect, even as your Father which is
in Heaven is perfect.

LESSON V.

LESSON V.

Mat. 10. 28. **F**ear not Them which kill the Body, but
 are not able to kill the Soul: But rather
 fear Him which is able to destroy both Soul and Body
 in Hell: for he will be able to do so.

22. Whosoever shall confess me before Men, Him will
 I confess also before my Father which is in Heaven.

23. But whosoever shall deny me before Men, Him
 will I also deny before my Father which is in Heaven.

LESSON VI.

Mat. 16. 24. **T**hen said Jesus, — If any Man will
 come after me, let him deny himself,
 and take up his Cross, and follow me.

For whosoever will save his Life, shall lose it; and who-
 soever will lose his Life for my Sake, shall find it.

For what is a Man profited, if he shall gain the whole
 World, and lose his own Soul? Or what shall a Man give
 in exchange for his Soul?

LESSON VII.

Mat. 25. 1. **T**hen shall the Kingdom of Heaven be di-
 ken-ed unto ten Virgins, which took their
 Lamps, and went forth to meet the Bride-groom.

And five of them were wise, and five were fool-ish.
 They that were foolish, took their Lamps, and took no
 Oyl with them.

But the wise took Oyl in their Vessels with their Lamps.
 While the Bride-groom tar-ried, they all slumbred and
 slept.

And at Midnight there was a Cry made, Behold, the
 Bridegroom com-eth, go ye out to meet him.

Then all those Virgins a-rose, and trim-med their Lamps.

And

And the foolish said unto the wise, give us of your Oyl, for our Lamps are gone out.

But the wise answered, saying, Not so, lest there be not enough for us and you: But go ye rather to them that sell, and buy for your selves.

And while they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the Door was shut.

Afterward came also the other Virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the Day nor the Hour where in the Son of Man com-eth, [co-meth].

LESSON VIII.

Mat. 25. 31. **W**hen the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory.

And before him shall be gathered all Nations, and He shall se-pa-rate them one from an-ô-ther, as a Shepherd divideth his Sheep from the Goats.

And he shall set the Sheep on his right Hand, but the Goats on the left.

¶ Then shall the King say unto Them on his right Hand, Come ye Blessed of my Father, in-hé-rit the Kingdom pre-pá-red for you from the Foun-dation of the World.

For I was an hun-gred, and ye gave me Mear: I was thirst-y, and ye gave me Drink: I was a Stran-ger, and ye took me in:

Nak-ed, and ye cloath-ed me: I was Sick, and ye vi-sit-ed me: I was in Pri-son, and ye came unto me.

Then shall the Right-te-ous an-swer him, saying; Lord, when saw we thee an hun-gred, and fed thee? Or thirst-y, and gave thee Drink?

When saw we Thee a Stran-ger, and took thee in? Or naked, and cloathed thee?

Or when saw we Thee sick, or in Prison, and came unto thee?

And the King shall answer, and say unto them; Verily I say unto you, In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.

¶ Then shall he say also unto Them on the left Hand; Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.

For I was an hungred, and ye gave me no Meat: I was thirsty, and ye gave me no Drink:

I was a Stranger, and ye took me not in: Naked, and ye clothed me not: Sick and in Prison, and ye visited me not.

Then shall They also answer him, saying; Lord, when saw we Thee an hungred, or a-thirst, or a Stranger, or Naked, or Sick, or in Prison, and did not minister unto thee?

Then shall he answer them, saying; Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting Punishment: But the Righteous into Life Eternal.

LESSON IX.

Luke 6. 31. AS ye would that Men should do to You, so do ye also to Them likewise.

For if ye love Them which love You, what thank have ye? For Sinners also love Those that love Them.

And if ye do good to Them which do good to You, what thank have ye? For Sinners also do the same.

And if ye lend to Them of whom ye hope to receive, what thank have ye? For Sinners also lend to Sinners, to receive as much again.

But love ye your Enemies, and do good, and lend, hoping for nothing again: And your Reward shall be great: And ye shall be the Children of the Highest: For He is kind unto the unthank-ful, and to the evil.

LESSONS.

35

Be ye therefore merciful, as your Father also is merciful:
Judge not, and ye shall not be Judg-ed; con-demn not,
and ye shall not be con-dem-ned: Forgive, and ye shall be
for-giv-en:

LESSON X.

Luke 17. 26. As it was in the Days of No-ah, so shall it
be also in the Days of the Son of Man:
They did eat, they drank, they married Wives, they
were giv-en in Marriage, until the Day that No-ah en-tered
into the Ark; and the Flood came, and de-stroy-ed them
all.

Like-wise as it was in the Days of Lot, they did eat,
they drank, they bought, they sold, they plant-ed, they
build-ed.

But the same Day that Lot went out of Sodom, I rained
Fire and Brimstone from Heaven, and de-destroy-ed them all.
Even thus shall it be in the Day when the Son of Man
is re-veal-ed.

LESSON XI.

John 5. 25. Verily, verily, I say unto you, the Hour
is com-ing, and now is, when the dead
shall hear the Voice of the Son of God: and They that
hear shall live.

For as the Father hath Life in himself; so hath he
given to the Son, to have Life in himself;

And hath giv-en him Au-tho-ri-ty to exe-cute Judg-
ment also, because he is the Son of Man.

Mar-vell not at this: For the Hour is com-ing, in the
which all that are in the Graves shall hear his Voice,

And shall come forth, They that have done good, unto
the Re-sur-rec-tion of Life; and They that have done evil,
unto the Re-sur-rec-tion of Dam-na-tion: for I have no death.

For I have no death in me: for I have no death in the Death of him that death-
eth the Lord: Wherefore will ye say that I have no death?

LESSON XII

Rev. 20. 11. **A**ND I saw a great white Throne, and him that sat on it; from whose Face the Earth and the Heaven fled away, and there was found no Place for them.

And I saw the Dead, Small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life: And the Dead were judged out of those things which were written in the Books, according to their Works.

And the Sea gave up the Dead, which were in it; and Death and Hell delivered up the Dead which were in them: And they were judged every Man according to his Works.

And Death and Hell were cast into the Lake of Fire. This is the second Death. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.

LESSON XIII

Ezek. 18. 27. **W**HEN the wick-ed Man turn-eth away from his Wick-ed-ness that he hath committed, and doeth that which is lawful and right, he shall save his Soul alive.

Because he con-si-der-eth, and turneth away from all his trans-gres-sions that he hath committed, he shall surely live; he shall not die.

Ver. 30. Therefore ~~repent~~ repent and turn your selves from all your Trans-gres-sions; so In-i-qui-ty shall not be your Ruine. Cast away from you all your Transgressions, whereby ye have trans-gres-sed, and make you a new Heart, and a new Spirit; for why will ye die, O House of Israel?

For I have no plea-sure in the Death of him that dieth, saith the Lord. Wherefore turn your selves, and live ye.

LES-

LESSON XIV.

Jam. 4. 4. **T**HE Friendship of the World is Enmity with God; whosoever therefore will be a Friend of the World, is the Enemy of God.

6. God resisteth the Proud, but giveth Grace unto the Humble.

Submit your selves therefore to God: Resist the Devil, and He will flee from you.

Draw nigh to God; and He will draw nigh unto you: Cleanse your Hands, ye Sinners; and purifie your hearts, ye double-minded.

Be afflicted, and mourn, and weep: Let your laughter be turned into Mourning, and your Joy to heaviness.

Humble your selves in the Sight of the Lord; and He shall lift you up.

LESSON XV.

Eph. 4. 25. **P**utting away lying, speak every Man Truth with his Neighbour: For we are Members one of a-no-ther.

Be ye an-gry, and sin not: Let not the Sun go down upon your Wrath.

Neither give Place to the Devil.

Let him that stole, steal no more: But rather let him labour, work-ing with his Hands the thing that is good, that he may have to give to him that need-eth. [see detb]

Let no cor-rupt com-mu-ni-ca-tion proceed out of your Mouth.

Let all Bitterness, and Wrath, and An-ger, and Clamour, and Evil-speaking, be put away from you, with all malice.

And be ye kind one to another, tender-heart-ed, forgiv-ing one another, even as God for Christ's sake hath forgiv-en you.

C 3

LES-

tion sounds shon.

LESSONS.

LESSON XVI.

Rom. 12. 9. **B**e kindly af-fec-tion-ed one to another;
with brotherly Love, in Honour pre-
fer-ring one another.

Ver. 16. Mind not high Things, but condescend to Men
of low Estate.

Be not wise in your own Conceits; but be-
come-venge to no Man Evil for Evil.
If it be possible, as much as lieth in you, live peace-ably
with all Men.

Dearely beloved, avenge not yourselves, but rather give
place unto Wrath: For it is written, Venge-ance is mine,
I will repay, saith the Lord.

Therefore if thine Enemy hun-ger, feed him; if he
thirst, give him drink: For in so doing, thou shalt heap
Coals of Fire upon his Head.

Be not overcome of Evil, but overcome Evil with Good.

LESSON XVII.

1 Cor. 13. 4. **C**harity suf-fer-eth long, and is kind; Cha-
rity envyyeth not; Charity vaunt-eth not
it self, is not puff-ed up.

Doth not behave it self unseemly, seek-eth not her
own, is not easily provoked, think-eth no evil.

Rejoy-ceth not in in-i-quity, but rejoyceth in the Truth;
Bear-eth all things, be-liev-eth all things, hopeth all
things, endureth all things.

LESSON XVIII.

Phil. 2. 3. **L**ET nothing be done through Strife, or
Vain-glory, but in Lowliness of Mind let
each esteem others better than themselves.

Ver.

Ver. 5. Let this Mind be in you, which was also in Christ Jesus.

Who being in the Form of God, — made himself of no Re-pu-rá-tion, and took upon him the Form of a Servant, and was made in the Likeness of Men.

And he hum-bled himself, and became obedient unto Death, even the Death of the Cross.

Mat. 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you Rest.

Take my Yoke upon you, and learn of me; for I am MEEK and LOWLY in Heart: And ye shall find Rest to your Souls.

For my Yoke is easie, and my Burthen is light.

SECT. II.

Lessons consisting of Scripture Proofs, applied to several Points in the Church Catechism.

LESSON I.

Catechism. First, that I should renounce the Devil and all his Works.

1 John 3. 8. **H**E that committeth Sin is of the Devil, for the Devil sinneth from the Beginning: For this purpose the Son of God was manifested, that he might destroy the Works of the Devil.

Ver. 10. In this the Children of God are manifest, and the Children of the Devil: Whosoever doeth not Righteousness, is not of God, neither he that loveth not his Brother.

1 Pet. 5. 8. Be sober, be vigilant; because your Adversary the Devil, as a roaring Lyon, walketh about seeking whom he may devour. Whom resist stedfast in the Faith.

LESSON II.

Catech. *The Poms and Vanities of this Wicked World.*

Rom. 12. 2. **BE** not con-form-ed to this World.

James 4. 5. The Friendship of the World is Enmity with God; whosoever therefore will be a Friend of the World is the Enemy of God.

1 John 2. 15. Love not the World, neither the Things that are in the World. If any Man love the World, the Love of the Father is not in him.

For all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but of the World.

And the World pass-eth away, and the Lust thereof: But he that doth the Will of God, abideth for ever.

1 John 5. 19. The whole World lieth in Wickedness.

Eph. 5. 11. Have no Fellowship with the unfruitful Works of Darkness, but rather reprove them.

Prov. 1. 10. My Son, if Sinners entice thee, consent thou not.

Ver. 15. Walk not thou in the Way with them: Refrain thy Foot from their Paths.

For their Feet run to Evil.

Prov. 4. 14. Enter not into the Path of the wicked, and go not in the Way of evil Men.

LESSON III.

Catech. *And all the sinful Lusts of the Flesh.*

1 Pet. 2. 12. **I** beseech you, as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul,

Rom.

LESSONS.

4

Rom. 8. 13. If ye live after the Flesh, ye shall die: But if ye through the Spirit do mortifie the Deeds of the Body, ye shall live.

Gal. 5. 16. Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh.

For the Flesh lusteth against the Spirit, and the Spirit against the Flesh.

Ver. 19. Now the Works of the Flesh are manifest, which are these: Adultery, Fornication, Uncleanness, Lasciviousness;

Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies,

Envyings, Murders, Drunkenness, Revellings, and such like: Of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God.

But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith,

Meekness, Temperance: Against such there is no Law.

And they that are Christ's, have crucified the Flesh with the Affections and Lusts.

LESSON IV.

Col. 3. 5. **M**ortifie therefore your Members which are upon Earth; Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry.

For which Things sake the Wrath of God cometh upon the Children of Disobedience,

2 Tim. 2. 22. Flee youthful Lusts.

Rom. 13. 13. Let us walk honestly as in the Day; not in Rioting and Drunkenness, nor in Chambering and Wantonness, nor in Strife and Envy.

But put ye on the Lord Jesus Christ, and make no Provision for the Flesh, to fulfil the Lusts thereof.

Mark 9. 43. If thy Hand offend thee, cut it off; it is better for thee to enter into Life maimed, than having two

two Hands to go into Hell; that the Fire that never shall be quenched.

Where their Worm di-eth not, and the Fire is not quenched.

James 4. 1. From whence come Wars and Fightings among you? Come they not hence, even of your Lusts, that war in your Members?

LESSON V.

Catech. My Duty towards God is to believe in him, to fear him.

Of the Fear of God.

Jer. 1. 22. **F**ear ye not me, saith the Lord? Will ye not tremble at my Presence?

Jer. 10. 6. There is none like unto thee, O Lord: Thou art great, and thy Name is great in might.

Who would not fear Thee, O King of Nations?

Psal. 111. 10. The Fear of the Lord is the Beginning of Wisdom.

Prov. 1. 7. The Fear of the Lord is the Beginning of Knowledge; but fools despise Wisdom and Instruction.

Job. 28. 28. Behold, the Fear of the Lord, that is Wisdom; and to depart from Evil, is Understanding.

Prov. 8. 13. The Fear of the Lord, is to hate Evil.

Prov. 16. 6. And by the Fear of the Lord Men depart from Evil.

Prov. 10. 27. The Fear of the Lord prolongeth Days; but the Years of the Wick-ed shall be short-en-ed.

Ecclef. 12. 13. Fear God, and keep his Commandments; For this is the whole Duty of Man.

Rev. 15. 4. Who shall not fear Thee, O Lord, and glorifie thy Name! For thou only art Holy; for all Nations shall come and worship before Thee.

Luke 12. 4. Be not afraid of them that kill the Body, but after that have no more that they can do.

But I will forewarn you whom you shall fear; fear Him, which after he hath kill'd hath Power to cast into Hell: Yea, I say unto you, fear Him.

Dent. 5. 29. O that there were such an Heart in them, that they would fear Me, and keep all my Commandments always, that it might be well with them!

LESSON VI.

Catech. To love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength.

Of the Love of God.

Luke 10. 27. **T**HOU shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind: And thy Neighbour as thy self.

This do, and thou shalt live.

Psal. 145. 20. The Lord preserveth all Them that love Him.

Jam. 1. 12. A Crown of Life the Lord hath promised to them that love him.

1 Cor. 2. 9. Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepared for them that love him.

Rom. 8. 28. We know that all Things work together for good to them that love God.

1 John 5. 3. This is the Love of God, that we keep his Commandments: And his Commandments are not grievous.

John 14. 15. If ye love me, keep my Commandments, 21. He that hath my Commandments, and keepeth them, he it is that loveth me.

Josb. 23. 11. Take good heed therefore unto your selves, that ye love the Lord your God.

Matt. 10. 27. He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me.

1 Tim. 3. 2. Men shall be Lovers of their own selves.

4. And Lovers of Pleasures, more than Lovers of God;

LES-

LESSON VII.

Catech. To give him Thanks.

Psal. 92. 1. **I**T is a good Thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O most High.

To tell of thy lov-ing Kindness early in the Morning, and of thy Truth in the Night-season.

Psal. 116. 12. What shall I render unto the Lord for all his Benefits towards me?

Psal. 107. 1. O give Thanks unto the Lord, for He is gra-cious, and his Mercy endureth for ever.

Psal. 135. 3. O praise the Lord; for the Lord is gra-cious: O sing Prai-ses unto his Name; for it is lovely.

Ephi. 5. 20. Giv-ing Thanks always for all Things unto God the Father, in the Name of our Lord Jesus Christ.

Rev. 4. 11. Thou art worthy, O Lord, to receive Glory, Honour, and Power: for Thou hast created all Things, and for thy Pleasure they are and were created.

LESSON VIII.

Of Ingratitude towards God.

Deut. 8. 11. **B**Eware that thou forget not the Lord thy God, in not keep-ing his Commandments, and his Judgments, and his Statutes.

Left when thou hast eaten, and art full, and hast built goodly Hou-ses, and dwelt therein:

And when thy Silver and thy Gold is multiplied; and all that thou hast is multiplied;

Then thine Heart be lifted up, and thou forget the Lord thy God.

Isa. 1. 20. Hear, O Heavens, and give ear, O Earth; for the Lord hath spoken; I have nourish-ed and brought up Chil-dren, and they have rebelled against me.

The

The Ox knoweth his Owner, and the Ass his Master's crib: But Israel doth not know, my People doth not consider.
For every one that is an Israelite, and hath been brought up in the land of Egypt, doth not know the Lord, O foolish People and unwise? Is not He thy Father that hath bought thee? Hath he not made thee, and established thee?

18. Of the Rock that begat thee, thou art ungrateful; and hast forgotten God that formed thee!

Grace, that we may obtain Mercy, and find Grace to help in Time of need.

God, that giveth to all Men liberally, and is still be

LESSON IX.

Catech. To put my whole Trust in him.

Isa. 26. 4. **T**RUST ye in the Lord for ever: For in the Lord Jehovah is everlasting strength.

Psal. 118. 8. It is better to trust in the Lord, than to put any Confidence in Man.

9. It is better to trust in the Lord, than to put any Confidence in Princes.

Psal. 84. 13. O Lord God of Hosts, blessed is the Man that putteth his Trust in Thee.

Jer. 17. 5. Cursed be the Man that trust-eth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.

1 Tim. 6. 17. Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the living God, who giveth us all things richly to enjoy.

Prov. 11. 28. He that trust-eth in his Riches, shall fall.

Prov. 3. 5. Trust in the Lord with all thine Heart; and lean not unto thine own Understanding.

Love is of God, and every one that loveth is born of

LESSON X.

He that loveth not, knoweth not God: For God is Love.

Catech. To call upon him.

Psal. 30. 13. **C**ALL upon me in the Day of Trouble, and I will deliver you.

Psal. 65. 2. O thou that hearest Prayer, unto Thee shall all Flesh come.

Matt.

Matth. 7. 7. Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that ask-eth, receiv-eth; and he that seek-eth, find-eth; and to him that knock-eth, it shall be opened.

Psal. 145. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Heb. 4. 16. Let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need.

Jam. 1. 5. If any of you lack Wisdom, let him ask of God, that giv-eth to all Men liberally, and it shall be given him.

But let him ask in Faith, nothing waver-ing.

LESSON XI.

Catech. My Duty towards my Neighbour is to love him as my self, and to do to all Men, as I would they should do unto Me.

Levit. 19. 18. Thou shalt love thy Neighbour as thy self : I am the Lord.

John 13. 34. A new Commandment I give unto you, that ye love one another; as I have lov-ed you, that ye love one another.

By this shall all Men know that ye are my Disciples, if ye have Love one to another.

John 15. 12. This is my Commandment, that ye love one another, as I have loved you.

1 John 4. 7. Be-lov-ed, let us love one another: For Love is of God, and every one that loveth is born of God, and knoweth God.

Hé that loveth not, knoweth not God: For God is Love.

Ver. 12. If we love one another, God dwell-eth in us.

Ver. 20. If a Man say, I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

And

And this Commandment have we from Him, that He who loveth God, love his Brother also.

Mat. 7. 12. Whatsoever ye would that Men should do to you, do ye even so to them.

Rom. 13. 10. Love worketh no ill to his Neighbour; therefore Love is the fulfilling of the Law.

Gal. 5. 14. For all the Law is fulfilled in one Word, even in this; Thou shalt love thy Neighbour as thy self.

LESSON XII.

Catech. To love, honour, and succour my Father, and Mother.

Eph. 6. 1. Children obey your Parents in the Lord; for this is right.

Honour thy Father and thy Mother: (Which is the first Commandment with Promise.)

That it may be well with thee, and thou mayst live long in the Earth.

Col. 3. 20. Children obey your Parents in all things; for this is well-pleasing unto the Lord.

Tim. 3. 4. Let Children learn to shew Piety at home, and to requite their Parents; for that is good and acceptable before God.

Prov. 23. 22. Hearken unto thy Father that beget thee, and despise not thy Mother when she is old.

Deut. 27. 16. Cursed be he that seareth light by his Father, or his Mother.

Exod. 21. 17. He that curseth his Father or his Mother, shall surely be put to Death.

LESSON XIII.

Catech. To honour and obey the King, and all that are put in Authority under him.

Rom. 13. 1. LET every Soul be subject unto the higher Powers. For there is no Power but of God; the Powers that be are ordained of God. Who?

Whoever therefore resisteth the Power, resisteth the Ordinance of God.

1. Pet. 2. 13. Submit your selves to every Ordinance of Man for the Lord's sake; whether it be to the King, as supreme;

Or unto Governours, as unto them that are sent by him.

17. — Fear God. Honour the King.

Prov. 24. 21. My Son, fear thou the Lord, and the King; and meddle not with them that are given to change.

Acts 23. 5. — Thou shalt not speak evil of the Ruler of thy People.

Exod. 22. 28. Thou shalt not revile the Gods, nor curse the Ruler of thy People.

Ecc. 10. 20. Curse not the King, no nor in thy thought.

LESSON XIV.

Catech. To submit my self to all my Governours, Teachers, &c.

Heb. 13. 17. **O**bey them that have the Rule over you, and submit your selves.

Lam. 3. 27. It is good for a Man, that he bear the Yoke in his Youth.

Prov. 22. 15. Foolishness is bound in the Heart of a Child; but the Rod of Correction shall drive it far from him.

Prov. 29. 15. The Rod and Reproof give Wisdom; but a Child left to himself bringeth his Mother to Shame.

17. Correct thy Son, and he shall give thee Rest; yea, he shall give delight unto thy Soul.

Prov. 13. 24. He that spareth his Rod, hateth his Son; but he that loveth him, chasteneth him betimes.

Prov. 19. 18. Chasten thy Son while there is Hope, and let not thy Soul spare for his Crying.

LET
Powers. For there is no Power but of God.
Who

LESSONS.

Prov. 23. 13. Withhold not Correction from the Child; for if thou beat him with the Rod, he shall not die.

Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.

LESSON XV.

Catech. To order my self lowly and reverently to all my Betters.

Lev. 19. 32. **T**HOU shalt rise up before the hoary Head, and honour the Face of the old Man.

1 Pet. 5. 5. Ye younger, submit your selves unto the elder; yea, all of you be subject one to another, and be clothed with Humility: For God resisteth the Proud, and giveth Grace to the Humble.

1 Pet. 2. 17. Honour all Men.

Phil. 2. 3. ——— In lowliness of mind let each esteem others better than themselves.

Prov. 16. 5. Every one that is proud in Heart, is an Ab-o-mi-nation to the Lord.

Prov. 16. 18. Pride goeth before De-struction; and an hang-ry Spirit before a Fall.

Prov. 13. 10. Only by Pride com-eth Contention.

Matt. 11. 29. Learn of me, for I am meek and lowly in Heart; and ye shall find Rest to your Souls.

See above Lesson xviii.

LESSON XVI.

Catech. To hurt no body by Word or Deed, to be true and just in all my Dealings.

Col. 3. 23. **H**E that doth Wrong, shall receive for the Wrong that he hath done: And there is no Respect of Persons.

Lev. 19. 11. Ye shall not steal, neither deal fall-ly, neither lie one to another.

Ex. 22. 1. Thou shalt not defraud thy Neighbour, neither rob him.

1 Thess. 4. 6. Let no Man go beyond, and defraud his Brother in any Manner: Because that the Lord is the A-ven-ger of all such.

Lev. 6. 4. He shall re-store that which he took violently away, or the Thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost Thing which he found:

3. — He shall even restore it in the Prin-ci-pal, and shall add the fifth Part more thereto.

LESSON XVII.

Catech. To bear no Malice nor Hatred in my Heart.

*1 John 3. 15. W*Hosoever hateth his Brother, is a Mur-ther-er: And ye know that no Mur-therer hath eternal Life abiding in him.

Col. 3. 8. Put off all these, Anger, Wrath, Malice. — See above Lesson xviii, and xix.

Zech. 8. 17. Let none of you imagine Evil in your Hearts against his Neighbour.

Lev. 19. 17. Thou shalt not hate thy Brother in thy Heart.

18. Thou shalt not avenge, nor bear any Grudge a- gainst the Children of thy People; but thou shalt love thy Neighbour as thy self: I' am the Lord.

Prov. 20. 22. Say not thou, I' will recompense Evil: But wait on the Lord, and he shall save thee.

Prov. 24. 29. Say not, I' will do so to him, as he hath done to me; I' will render to the Man according to his Work.

Col. 3. 12. Put on Bowels of Mercies, Kindness, Hum- bleness of Mind, Meekness, Long-suffering:

Forbearing one another, and forgiving one another, if any Man have a Quarrel against any: Even as Christ for- gave you, so also do ye.

Luke 6. 37. Forgive, and ye shall be forgiven;

LESSONS

13

LESSON XVIII.

Catech. To keep my Tongue from evil speaking, Lying, and
Standings.

Jam. 1. 26. If any Man among you seem to be religious,
and bridled not his Tongue, this Man's
Religion is vain.

Jam. 4. 11. Speak not Evil one of another.

Col. 3. 9. Lie not one to another.

Job. 8. 44. The Devil is a Liar, and the Father of it.

Prov. 12. 19. The Lip of Truth shall be establish-ed for
ever: but a lying Tongue is but for a Moment.

Ver. 22. Lying Lips are an Abomination to the Lord.

Psal. 15. 1. Lord, who shall dwell in thy holy Hill?

He that walketh uprightly, and worketh Righteousness,
and speaketh the Truth in his Heart.

He that backbiteth, nor with his Tongue, nor doeth
Evil to his Neighbour, nor taketh up a Reproach against
his Neighbour.

Eph. 4. 29. Let no corrupt Communication proceed out
of your Mouth.

Rev. 18. 8. All Liars shall have their part in the Lake
which burneth with Fire and Brimstone.

LESSON XIX.

Catech. To keep my Body in Temperance, Sobriety, and
Chastity.

Rule 24. 34. TAKE heed to your selves, lest at any
time your Hearts be overcharged with
Surfeiting and Drunkenness.

1 Cor. 6. 9. Be not deceived: neither Fornicators, nor
Ad-ul-ter-ers,

nor Thieves, nor Co-ver-ous, nor Drunk-ards,
nor Revilers, nor Extortioners, shall inherit the Kingdom
of God.

Prov. 23. 21. The Drunkard and the Glutton shall come to Poverty.

Eph. 5. 3. Fornication and all Uncleanness, let it not be once named amongst you, as becometh Saints.

1. Cor. 6. 9. Forne and the Unclean shall have no Inheritance in the Kingdom of Christ and of God.

Heb. 13. 4. Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge.

See Lesson iii, and iv.

LESSON XX.

Catech. Being by nature born in Sin, and the Children of Wrath.

Texts of the Corruption of our Nature.

Psal. 51. 5. Behold, I was iniquity, and in Sin have my Mother conceived me.

Rom. 3. 9. Both Jews and Gentiles are all under Sin.

Rom. 7. 14. I am carnal, sold under Sin.

Rom. 7. 18. For I know that in me (that is, in my Flesh) dwelleth no good Thing.

20. — Sin dwelleth in me.

23. I see a Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.

John 3. 3. Except a Man be born again, he cannot see the Kingdom of God.

6. For that which is born of Flesh, is Flesh.

Rom. 8. 5. They that are after the Flesh, do mind the Things of the Flesh.

Rom. 5. 12. By one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.

Rom. 8. 3. God sent his Son in the Likeness of sinful Flesh.

Rom. 5. 6. Christ died for the Ungodly.

8. While

8. While we were yet *Sinners*, Christ died for us.
10. When we were *Enemies*, we were re-con-ciled
to God by the Death of his Son.

John 1. 8. If we say, that we have no Sin, we deceive
our selves, and the Truth is not in us.

Rom. 3. 23. All have sinned, and come short of the Glo-
ry of God.

Ecc. 7. 29. — God made Man upright; but they
sought out many Inventions.

LESSON XXI.

The Fall of Man.

Gen. 3. 6. **W**HEN the Woman saw that the Tree was
good for Food, and that it was pleasant to
the Eyes, — she took of the Fruit thereof, and did eat;
and gave also unto her Husband with her, and he did eat.

Ver. 9. And the Lord called unto Adam, and said unto
him, Where art thou?

And he said, I heard thy Voice in the Garden: and I
was afraid, because I was naked; and I hid my self.

And he said, Who told thee that thou wast naked? Hast
thou ea-ten of the Tree, whereof I commanded thee,
that thou shouldest not eat?

And the Man said, The Woman, whom thou gavest to
be with me, she gave me of the Tree, and I did eat.

And the Lord said unto the Woman, What is this that
thou hast done? And the Woman said, The Serpent be-
guiled me, and I did eat.

LESSON XXII.

Catech. We are hereby made the Children of Grace.

*Of our Redemption by Christ, and Regeneration, whereof
Baptism is the Sacrament.*

Rom. 3. 24. **W**E are jus-ti-fi-ed freely by his Grace, thro'
the Redempcion that is in Jesus Christ;

Whom God hath set forth to be a Propitiation thro' Faith in his Blood.

Rom. 5. 19. As by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made Righteous.

1 Pet. 1. 18. We were redeem-ed, not with corruptible Things, as Silver and Gold.

But with the pre-cious Blood of Christ, as of a Lamb without Blemish, and without Spot.

1 John 1. 7. The Blood of Jesus Christ cleanseth us from all Sin.

John 3. 16. God so lov-ed the World, that he gave his only begotten Son, that whosoever believeth on him should not per-ish, but have everlasting Life.

1 John 4. 10. Herein is Love, not that we lov-ed God, but that he lov-ed us, and sent his Son to be the Pro-pi-ti-a-tion for our Sins.

14. The Father sent the Son to be the Saviour of the World.

1 John 2. 1. We have an Advocate with the Father, Jesus Christ the Righteous.

And He is the Propitiation for our Sins; and not for ours only, but for the Sins of the whole World.

1 John 1. 7. The Blood of Jesus Christ cleanseth us from all Sin.

Tit. 2. 5. Ac-cord-ing to his Mercy he sav-ed us by the wash-ing of Regeneration, and renewing of the Holy Ghost;

Which he shed on us abundantly through Jesus Christ our Saviour,

Act. 22. 16. Be baptized, and wash away thy Sins, calling on the Name of the Lord;

1 Cor. 6. 11. But ye are wash-ed, but ye are sanc-ti-fi-ed, but ye are jus-ti-fi-ed, in the Name of the Lord Jesus, and by the Spi-rit of our God.

Rev. 1. 5, 6. Unto him that lov-ed us, and wash-ed us from our Sins in his own Blood, to him be Glory and Do-minion for ever and ever. Amen.

P R A Y E R S.

93

A Prayer for a Child.

Almighty God, who madeſt me, and haſt preſerved me to this Hour, (blessed be thy Holy Name;) look graciously upon me, and bleſs me, I humbly beſeech thee: Help my Infirmities: Pardon all my Sins; and give me Grace to keep thy Commandments; and to withſtand all the Temptations of the World, the Fleſh, and the Devil. Incline my Heart to fear and love thee, my God, above all Things; and to hate every Thing which thou hateſt.

Make me [*duſiful to my Father, Mother;*] obedient to my Teachers; humble and reverent to all my Betters; meek and courteous to all People: And enable me to do to others, as I would have them do to me.

Keep me from all evil Thoughts, Words, and Actions; particularly from bearing Malice or Hatred in my Heart, from Lying, Curſing and Swearing, from Stealing and Cheating. Guide me by thy holy Spirit, that I may live to thy Glory here, and hereafter attain everlaſting Life.

Bless, O Lord, all my Relations and Friends; ſave and defend them and me from all Dangers [*this Day, or Night,* and] evermore, through Jeſus Chriſt our Lord. Amen. *Our Father, &c.*

Another.

O Lord God, my Heavenly Father, who art the Giver of all Goodneſs, accept of my moſt humble Thanks and Praise for thy Preſerving of me this Day [*or Night*] paſt, and for all the Bleſſings I daily receive from Thee. I humbly beſeech thee, O Lord, to give me Grace to worſhip, ſerve, and obey Thee as I ought to do; to ſend me all things that be needful both for my Soul and Body; To be merciful unto me, and forgive me my Sins, [*ſpecially*]. Make

** Here let Children be inſtructed to confeſs ſuch particular Sins, as may have been committed by them the Day paſt: whether Lying, Swearing, Taking God's Name in vain, Quarrelling, Stubbornneſs, or any other; And to pray for Grace to avoid ſuch Sins for the future.*

Make me, O Lord, [*Dutiful to my Father, Mother;*] obedient to my Teachers and Governours; Humble and Reverent to all my Betters; Meek and Courteous to all People: And enable me to do to others, as I would have them do to me.

And be thou pleased to save and defend me and all my Relations and Friends, [*particularly my Father, Mother, Brother, Sister, &c.*] from all Dangers Ghostly and Bodily, this Day [*or Night*]: And to keep me from all Sin and Wickedness, and from my Ghostly Enemy the Devil, and from Everlasting Death. And this I beg for Jesus Christ's sake: In whose most holy Name and Words I further pray:
Our Father, &c.

Another.

A Almighty and most merciful Father, who madest me and all the World, I praise thy Holy Name for all thy Goodness and loving Kindness to me thy unworthy Creature; particularly for thy Preservation of me this Day [*Night*] past. Look graciously upon me, I humbly beseech thee; help my Infirmities; and pardon all my Sins, particularly those of the Day past. †

O Lord, give me Grace to withstand all the Temptations of the World, the Flesh, and the Devil; to fear and love thee, my God, above all things; to keep thy Commandments, and to hate every thing that thou hatest.

Grant that I may remember thee my Creator now, in the Days of my Youth: Make me [*dutiful to my Parents, Father, Mother;*] Obedient to my Governours and Teachers; Humble and Reverent to all my Betters; Meek and Courteous to all People: And enable me to do to others, as I would have them do to me.

Keep me from bearing Malice or Hatred in my Heart, from Stealing and Cheating, from Lying, Swearing, and all Evil-speaking. Guide me by thy Holy Spirit, that I may live

† Let Children be instructed here to confess such particular Sins, as may have been committed by them the Day past.

live to thy Glory here, and hereafter may attain Everlasting Life.

Bless, O Lord, all my Relations and Friends, [particularly my Father, Mother, Brother, Sister, &c.] save and defend them and me from all Dangers this Day [Night] and evermore, through Jesus Christ our Lord. Amen.
Our Father, &c.

Grace before Meat.

BLESS, O Lord, we beseech thee, these thy good Creatures to our Use, and sanctifie us to thy Service, through Jesus Christ our Lord. Amen.

Grace after Meat.

WE praise thy holy Name, O Lord, for these and all the other Blessings bestowed upon us, through Jesus Christ our Lord. Amen.

Psalms and Hymns.

*Psalms to York, London, St. Marie's, St. David's,
or any of the common Tunes.*

Part of Psal. I.

To any of the common Tunes, or to the Tune of Psal. 119.

BLessed is he that ne'er consents
By ill Advice to walk;
Nor stands in Sinners Ways; nor sits
Where Men profanely talk.
But in the holy Law of God
Does place his chief Delight;
And constantly does meditate
Thereon both Day and Night. He,

He, like some fresh and fruitful Tree,

Therby a River stands

Shall ever flourish, all Affairs

Still prospering in his Hands

For Providence the just Man's Ways

Brings to an happy End :

Whereas the Ways of wicked Men

Do to Destruction tend.

Part of Psalm VIII.

O Thou, to whom all Creatures bow
Within this earthly Frame;

Through all the World how great art Thou!
How glorious is thy Name!

In Heav'n thy glorious Acts are sung;
Not fully reckon'd there;

And yet thou mak'st the infant Tongue
Thy boundless Praise declare.

When Heav'n, thy beauteous Work on high,
Employs my wondring Sight,
The Moon, by Night that rules the Sky,
With Stars of feeble Light:

What's Man, Lord, think I, that thou lov'st
To keep him in thy Mind?

Or what his Off-spring, that thou prov'st
To them so wondrous kind?

O thou to whom all Creatures bow
Within this earthly Frame,

Through all the World how great art thou,
How glorious is thy Name!

Part of Psalm XXXIII.

LET all the Just, with thankful Joy,
To God their Voices raise,

For well the Righteous it becomes

To sing glad Songs of Praise.

For Faithful is the Word of God;
His Works his Truth do shew:
He Justice loves, and all the Earth
Does with his Goodness flow.

By his Almighty Word at first

The Heav'nly Arch was rear'd,
And all the beauteous Hosts of Light

At his Command appear'd.

Ler th' Earth, with all that dwell therein,

Before him trembling stand;

For when he spake the Word, 'twas made;

'Twas fix'd at his Command.

Happy the Nation then, whose God

JEHOVAH is alone!

The People which he has vouchsaf'd

To choose and call his own!

The Riches of thy Mercy, Lord,

Do thou to us extend;

Since we, for all we want or wish,

On Thee alone depend.

Psalm CXVII:

O All ye Nations of the Earth,

To God your Voices raise;

With Hearts inspir'd with holy Mirth,

Sing to him Hymns of Praise.

His Kindness to us is express

In Mercies numberless;

His Truth does through all Ages last;

His Name with Praises bless.

To Father, Son, and Holy Ghost,

All Glory, Honour, Pow'r;

As i' th' Beginning was, is now,

And shall be evermore.

P. S. A L M S.

Psalm CXIII.

YE Sains and Servants, of the Lord,

The Triumphs of his Name record;

His sacred Name for ever bless.

Where e'er the circling Sun displays

His rising, or his setting Rays.

Due Praise to his great Name address.

II.

God through the World extends his Sway;

The Regions of eternal Day

But Shadows of his Glory are.

With him, whose Majesty excels,

Who made the Heav'ns wherein he dwells,

Let no created Pow'r compare.

III.

Yet he does condescend to view

In Heav'n and Earth what Creatures do:

By him the Poor, from Dunghills rais'd,

Are in the Rank of Princes plac'd:

The Barren are with Children blest.

His sacred Name be ever prais'd.

Doxology.

To him that sits upon the Throne,

And to the Lamb, his Blessed Son,

With th' holy Spirit, Glory be;

As 'twas at first ere Time begun,

Is now, and shall, when Time is done,

Continue to Eternity.

Psalm

PSALMS.

Psalm C.

David.

O All ye Nations of the Earth,
Extol the Lord in joyful Layes;
Him Homage pay with rev'rent Mirth,
And sing before him Songs of Praise.

Be sure the Lord is God alone:
Not we our selves, but he us made:
Our selves his People we must own,
The Flock upon his Pasture fed.

O enter then his Gates with Praise;
His Goodness in his Courts proclaim:
Cease not with thankful Hearts to bless,
And magnifie his sacred Name.

Because the Lord our God is good:
His Mercies are for ever sure:
His Truth has always firmly stood,
And through all Ages will endure.

II.

A Hymn upon the Ministry of Christ.

THE only Son of God most high,
For Love of Adam's fallen Race,
Quenched the Glories of the Sky,
That they might gain that happy Place.

A Morning Hymn.

To the Tune of the Hundredth Psalm.

1. **T**O thee my Morning Sacrifice
Of Thanks and Praise, O God, I pay,
Who hast once more unsealed my Eyes,
And let'st me see another Day.
2. As thou dost still renew my Days,
So be my Leader and my Guide,
Conducting me in all my Ways,
So that my Footsteps may not slide.
3. Encircle me within thy Arms,
To keep my Soul from deadly Sin,
My Body to defend from harms,
Both going out and coming in.
4. For all my Sins, most Gracious Lord,
Thy Pardon humbly I implore:
And with thy Pardon please to afford
Such Grace, that I may sin no more.
5. To the Almighty First and Last
All Glory, Honour, Praise, and Pow'r,
As has been in all Ages past,
Is now, and shall be evermore.

II.

A Hymn upon the Nativity of Christ.

1. **T**HE only Son of God most high,
For Love of Adam's fallen Race,
Quitted the Glories of the Sky,
That they might gain that happy Place;
2. His

2. His Robes of Light he laid aside,
Which did his Majesty adorn,
And the frail State of Mortals try'd,
In humane Flesh and Figure born.

3. An Angel of his wondrous Birth
The joyful News to Shepherds brings;
And loudly, with transported Mirth,
An Heav'nly Quire the Myrry sings.

4. Th' Angelick Troop, with joyful Mind,
Sings, Glory unto God, on high;
On Earth Peace; and towards Human Kind
Good Will, and great Benignity.

5. Let Man likewise, with grateful Mind,
Sing, Glory unto God above;
On Earth Peace; and towards Human Kind
Good Will, and Miracles of Love.

P A R T II

1. **T**HE Son of God became a Man,
That Men the Sons of God might be;
And through his Merits might regain
A Likeness to the Deity.

2. Do thou, O Lord, our Hearts incline
His blessed Steps to imitate;
Making our Wills conform to thine,
That we all Wickedness may hate.

3. Let Christ in us be born again,
And our polluted Souls refine,
From all their native Dross of Sin,
Into a Life and Sense divine.

4. Let Heav'n and Earth, in Confort join'd,
Sing, Glory unto God Above;
On Earth Peace; and towards Human Kind
Good Will, and Miracles of Love.

A Doxo

A Doxology (or Hymn of Praise) to Christ.

Rev. 1. Ver. 5, 6.

1. **T**O him, whom mighty Love brought down,
From Heav'n, lost Mortals to retrieve,
Whom none besides himself alone,
In Earth or Heaven could relieve.
2. Who, tho' th' Almighty's only Son,
His Deity in Flesh did veil,
Forfaking his celestial Throne,
In servile State on Earth to dwell:
3. And condescended to sustain
The Frailties of Mortality,
That we Immortal Life might gain,
Rescu'd from endless Misery:
4. Who himself a Sacrifice was made,
To make Atonement for our Sins;
And his most precious Blood did shed,
To wash us from our guilty Stains.
5. To him be Praise and Glory giv'n,
(Whom we can ne'er enough adore)
By Saints on Earth, and Saints in Heav'n
His Name be blest for evermore.

HYMN IV.

Rev. 4. Ver. 11. and Rev. 5. Ver. 9, 12, and 13.

THou, Lord, all Glory, Honour, Praise,
Art worthy to receive;
For all Things by thy Pow'r were made,
And by thy Bounty live.
And worthy is the Lamb all Praise,
Pow'r, Glory to obtain;
Since he, to expiate our Sins,
A Sacrifice was slain.

Most

Most worthy of all Honour Thou,
 Who by thy precious Blood,
 Out of all Nations hast redeem'd,
 And ransom'd us to God!
 Then Glory, Honour, Blessing, Pow'r,
 Let Heav'n and Earth proclaim,
 To Him that sits upon the Throne,
 And th' ever-Blessed Lamb.

The Hymn called Te Deum.

1. **T**HEE, Thee, O God, we praise, and own
 To be the Lord of Sov'raign Pow'r,
 The Father, th' Everlasting one,
 Whom Earth's Inhabitants adore.
2. To thee, thy whole Angelick Train
 Their Voices in loud Anthems raise;
 The Heav'ns and all the Pow'rs therein
 Incessantly do sing thy Praise.
3. The Praises of their Sov'raign King,
 Cherubs and Seraphs there display.
 And HOLY, HOLY, HOLY, sing,
 LORD GOD, whom Heav'nly Hosts obey.
4. Both Heav'n and Earth of thee are full;
 Thy Glories ev'ry where do shine;
 And thou, through all this spacious Whole,
 Display'st thy Majesty Divine.
5. Th' Apostles glorious Company;
 The Prophets, that illustrious Quire;
 Martyrs, a Crown'd Society;
 To sing thy Praises all conspire.
6. Thy Majesty the Church does own;
 Almighty Father, ev'ry where;
 Also thy true and only Son,
 And th' Holy Ghost, the Comforter.

PART II. To window sold

1. **WE** thee, O Christ, with Praises bless;
We thee, the King of Glory own;
We thee, the Prince of Heav'n confess;
Th' Almighty's Everlasting Son.
2. Into the World, to rescue Man,
When thou didst undertake to come,
Thy Deity did not disdain
Th' Enclosure of the Virgin's Womb.
3. When thou to Death it self hadst giv'n,
By Dying, an entire Defeat,
Thy Merits did the Gates of Heav'n
To all Believers open set.
4. In State thou sitt'st at God's right Hand,
With all the Father's Glory grac'd:
Thence we believe thou wilt descend
With Pomp, to judge us all, at last.

PART III.

1. **THY** Servants therefore beg thy Aid,
Whose Ransom thee so dear did cost:
For us thy precious Blood was shed;
Let not its Purchase then be lost.
2. But with thy chosen Saints, O Lord,
Whom thou for Glory dost design,
Do thou our Names in Heav'n record,
And destine us with them to reign.
3. Save, we beseech thee, save and bless
Thy People, thine Inheritance:
Direct us by thy pow'rful Grace;
And to thy Kingdom us advance.
4. We Day by Day the Tribute pay
Of Praise and Worship, due to Thee:
Vouchsafe both this and ev'ry Day,
From Sin to keep thy Servants free.
5. Have Mercy, Merely, Lord, on us,
As on thy Mercy we depend.
On Thee, Lord, I my Trust repose;
O let not Ruin me attend.

Of the Books of Holy Scripture.

THE Names and Order of the Books of the Old and New Testament, with the usual Abbreviations of the same.

The Books of the Old Testament.

Genesis	Gen.	Canticles	Cant.
Exodus	Ex.	Isaiah	Isa. or Is. or Esay.
Leviticus	Lev.	Jeremiah	Jer.
Numbers	Numb.	Lamentations	Lam.
Deuteronomy	Deut.	Ezekiel	Ezek.
Joshua	Josh.	Daniel	Dan.
Judges	Judg.	Hosea	Hos.
Ruth	—	Joel	—
Samuel	Sam.	Amos	Am.
Kings	King.	Obadiah	Obad.
Chronicles	Chron.	Jonah	—
Ezra	Ezr.	Micah	Mic.
Nehemiah	Neh.	Nahum	Nah.
Esther	Esth.	Habakkuk	Hab.
Job	—	Zephaniah	Zeph.
Psalms	Pf. or Psal.	Haggai	Hag.
Proverbs	Prov.	Zechariah	Zech.
Ecclesiastes	Ecccl.	Malachi	Mal.

The Books of the New Testament.

Matthew	Mat.	2 Thessalonians	2 Thes.
Mark	Mar.	1 Timothy	1 Tim.
Luke	Luk.	2 Timothy	2 Tim.
John	Joh. Jo.	Titus	Tit.
Acts	Act.	Philemon	Philem.
Romans	Ro. Rom.	Hebrews	Heb.
1 Corinthians	1 Cor.	James	Jam.
2 Corinthians	2 Cor.	1 Peter	1 Per.
Galatians	Gal.	1 John	1 Joh.
Ephesians	Eph.	2 John	2 Joh.
Philippians	Phil.	3 John	3 Joh.
Colossians	Col.	Jude	—
1 Thessalonians	1 Thes.	Revelations	Rev.

It is highly convenient for Children to learn to repeat the Names of the Books of Scripture very perfectly in their Order, that they may be able to turn readily to any one of them on all occasions.

*Nature's wide Book th' Almighty Power displays,
These lesser Books the Will of God express;
His Wisdom and his Goodness both confess.*

A short Account of the Pentateuch, (i. e. the five Books of Moses) and some other Historical Books of the Old Testament.

Genesis.

Genesis signifies Generation. This Book contains an Account of the Creation of the World; particularly of the Creation of Man, his Fall, and the Promise of a Redeemer: The History of the Flood; Of the Origin of Nations, and the Confusion of Languages; with a particular History of *Abraham* and his Family to the Death of *Joseph*, which was about 2368 Years after the Creation.

To imprint the sacred History in the Minds of Children, the Teacher may please to set them, now and then for an Exercise, to read over two or three Chapters, so often till they can remember the most remarkable Things therein; and then try their Diligence by examining them in the manner following.

A short Posing of Genesis.

In how many Days did God create the World? What was made on the first Day? Who was *Adam*? On which Day was *Hé* created? Who was *Eve*? How was *She* created? Where were *Adam* and *Eve* placed? What was their Sin? How came they to sin? Who was *Cain*? What did *Hé* do? Why did he kill his Brother? How was he punish'd? Why did God drown the World? Who were saved? How? How old was *Noah* at the Flood? When was the Rainbow first made? And why? What happen'd at the building of *Babel*? Whence did God call *Abram*? Who was

was *Melchizedek*? What pass'd between him and *Abram*? Who was *Hagar*? Who was *Ishmael*? Who was *Lot*? Where lived *He*? How was *Sodom* destroy'd? What became of *Lot*? Who was *Isaac*? Whom did *He* marrie? How came it about? What Sons had *He*? How did *Jacob* supplant *Esau*? What Wives had *Jacob*? How did *He* get them? How was *Joseph* conveyed away? Whither? Why was *He* put into Prison? How came *He* to be released and advanced? How came *Jacob* to go down into *Egypt*? &c.

Exodus.

Exodus signifies a Going out. This Book contains the History of the *Israelites* going out of *Egypt*, with all the wonderful Circumstances that attended it; the Plagues inflicted upon *Egypt*; the Passage of the *Israelites* through the Red Sea; the giving of the Law; and the making of the Tabernacle.

From the Death of *Joseph* to the Rearing of the Tabernacle was about 140 Years.

The Posing.

What is related of the *Egyptian* Midwives? How came *Moses* to be taken by the King of *Egypt*'s Daughter? Whom did *Moses* marrie? How did the Lord appear to *Moses*? What did the Lord order *Moses* to do? What was *Moses* Rod changed into? What passed between *Moses* and *Pharaoh*? What Miracles did *Moses* do? And so on.

Leviticus.

This Book is called *Leviticus*, because the Priests, who were chosen out of the Tribe of *Levi*, were mainly concern'd therein. It contains Laws about Sacrifices and Offerings, with Directions to the Priests for the Management of their Office in all Cases; the Consecration of *Aaron* and his Sons to the Priesthood; Laws concerning them; as also divers other Laws. All which was dispatch'd within the Compass of a Month.

The Posing.

Who were consecrated to the Priests Office? Why were Nadab and Abihu burnt? &c.

Numbers.

This Book contains the Numbers of the *Israelites*, and the History of their Abode and Travels in the Wilderness for almost 39 Years; with several Laws, and remarkable Passages; as the Earth's swallowing up of *Corah* and his Companions, Chap. 16. *Balaam's* Ass speaking, Chap. 22, &c.

The Posing.

What Account did the Spies bring of the Land of *Canaan*? What was *Corah's* Sin and Punishment? Upon what Account was the brazen Serpent made? What Kings did the *Israelites* overcome? How came the Ass to speak? &c.

Déuteronomy.

Déuteronomy signifies, *A second Law*, or *Law-giving*. In this Book *Moses* makes a Repetition of the Law, and of the chief things that had befallen the *Israelites* during the forty Years of their Abode in the Wilderness: Exhorts them to Obedience, telling them what Blessings it would derive upon them, and the Miseries that would attend Disobedience, (Chap. 27, &c.) Teaches them a Prophetick Song, (Chap. 32.) Blesses each Tribe severally, (Chap. 33.) and dies.

Joshua.

This Book contains the History of *Joshua's* bringing the *Israelites* into the Land of *Canaan*, with his wonderful Victories over the *Canaanites*, and the Division of the Land among the Tribes, concluding with the Death of *Joshua*, which was a little above 17 Years after the Death of *Moses*.

The Posing.

Whither did *Joshua* send Spies? (Chap. 2.) Who entertain'd and secured the Spies? And in what manner? How did the Children of *Israel* get over the River *Jordan*? How did they take *Jericho*? How did the *Gibeonites* deceive

Joshua?

Books of Scripture.

71

Joshua? How came it to pass that the Sun and Moon stood still? &c.

Judges.

This Book gives the History of the *Israelites* from *Joshua's* Death to *Eli*, which was 410 Years.

The most remarkable Passages herein, are concerning the following Persons: *Adonibezek*, *Eglon*, *Deborah* and *Barak*, *Sisera*, *Gideon*, *Abimelech*, *Jephtha*, *Manoah*, *Samson*, *Micah*, and the *Benjamites*.

Ruth.

This Book gives an Account how *Ruth*, a *Moabitish* Woman, happen'd to be married to *Boaz*, (or *Booz*) *David's* Great Grand-father.

1 Samuel.

This Book contains the History of *Eli* and *Samuel*, the two last Judges, and of *Saul* the first King of *Israel*, for the space of fourscore Years.

The Posing.

Whose Son was *Samuel*? What Circumstances accompanied his Birth? Why was God angry with *Eli*? How did God call *Samuel*? Who was chosen King of *Israel*? How? &c.

2 Samuel.

This Book contains the History of *David's* Reign, from the Beginning of it to his old Age, which was about forty Years.

The Posing.

Who brought *David* the News of *Saul's* Death? What Account did the Messenger give of it? How did *David* receive it? Did not the *Amalekite* lie, when he said, that he kill'd *Saul*? (See 1 Sam. Chap. 31.) Who was *Ishbosheth*? Who was *Abner*? How did *Joab* kill *Abner*? Who was *Mephibosheth*? How, and why did *David* cause *Uriah* to be slain? &c.

A Method of Posing Children, to make them understand such things as they learn.

Questions upon the Church Catechism.

Catech. *My God-fathers and God-mothers in my Baptism, wherein I was made, &c.*

What was you made in your Baptism?

Wherein [or when] was you made a Member of Christ?

When was you made the Child of God? When was you made an Inheritor? &c.

Whose Member was you made in your Baptism?

Whose Child was you then made?

Whereof was you made an Inheritor?

Catech. *They did promise and vow three Things in my Name, &c.*

Who promised three Things in your Name?

How many Things did your God-fathers and God-mothers promise in your Name?

What was the first Thing that they promised in your Name? What was the second Thing?

Which was the third Thing?

What did your God-fathers and God-mothers promise you should renounce? What did they promise you should believe? What did they promise you should keep?

Catech. *I believe in God the Father Almighty, &c.*

Who is the Father Almighty? Who is Almighty?

Who was the Maker of Heaven and Earth? Who made Heaven and Earth? What did God the Father do?

Whose Son is Jesus Christ? Who is Jesus Christ? Who is the Son of God the Father? Who is our Lord? Who was conceived by the Holy Ghost? Who was born of the Virgin Mary? Of whom was Jesus Christ born? Who was the Mother of Jesus Christ? Who suffer'd under Pontius Pilate? Under whom did Jesus Christ suffer? Who was crucified? &c.

In how many Persons do you believe? Which is the First Person that you believe in? Which is the Second Person that you believe in? Which is the Third Person that

that you believe in? Who made you and all the World?
Who redeemed you and all Mankind? Who sanctifies you?

Whom did the Father make? Whom did the Son re-
deem? Whom does the Holy Ghost sanctify?

What did the Father do for you? What did the Son do
for you? What does the Holy Ghost do for you? &c.

To Father, Son, and Holy Ghost,

All Praise and Glory be,

As was of old, is now, and shall

Be to Eternitie.

Select Proverbs.

I. *Italian, Sp. Spanish, F. French, Sc. Scotch,*
B. *British.*

God, Religion, Vertue, Good Life, &c.

GOD stays long, but strikes at last. B.

Prayer and Provender never hinder a Journey. Sp.

'Tis the wisest Thing in the World to be Good. F.

He who lives well, sees afar off.

An ill Life, an ill End. Sc.

He must live well, who would die well. F.

Tell me how you live, and I will tell you how you
shall die. I.

A young Saint, an old Saint; a young Devil, an old
Devil.

The more you think of Dying, the better you will
Live. I.

He lives long enough, who has lived well.

He lives ill, who does not grow better. F.

He is not Good, who does not endeavour to grow
Better. I.

He begins to be Bad, who takes himself to be Good. I.

Hell

Hell is full of good Intentions. *I.*

Do what you ought, and let what will come on't. *I.*

If you do no ill, do no ill like. *Sc.*

Never do that by your self, which you would blush to have known to others. *F.*

Knavery may serve a Turn, but Honesty is the best at the long run.

Repentance always costs very dear. *Sp.*

He who resolves to amend, has God on his side. *Sp.*

Charity.

Giving to the Poor lessens no Man's Store. *Sp.*

The Hand that gives, gathers. *B.*

He who gives Alms, makes the best Use of his Money.

Do your self a Kindness, Sir, *i. e.* Give me an Alms.

The Beggar's Phrase. I.

He that does a Kindness to a Good Man, does a greater to himself. *I.*

All Worldly Joys are less than that of doing Kindnesses.

Mercy alone makes us like to God. *I.*

Alms-giving never makes any Man Poor, nor Robbery Rich, nor Prosperity Wise.

Anger, Patience, Forgiveness, &c.

'Anger soon dies with a Good Man.

He is a Fool, who cannot be angry; but he is a Wise Man who will not.

So much of Passion, so much of nothing to the Purpose.

Always refuse the Advice that Passion gives.

Neither say nor do that thing which Anger prompts you to.

He who has no Patience, has nothing. *F.*

To forget a Wrong, is the best Revenge.

Forgive others Faults, but not your own. *I.*

He is a Wise Man, who can make a Friend of a Foe. *Sc.*

Self-love,

Self-love, Self-conceit, Self-will.

Self-love is a Mote that is in every Man's Eye.
 A Man's own Opinion is never in the wrong. I.
 Every Man is a Fool in another Man's Opinion. Sp.
 He is the wisest Man, who does not think himself to
 be so. F.

He who will have no Judge but himself, condemns him-
 self. I.

Will is the Cause of Woe.

He who will not be advised, cannot be helped,
 God has provided no Remedy for Obstinacy.

Speech.

Good Words cost nought.

A Good Word is as soon said, as a Bad one.

Civil Language never hurts the Tongue. F.

A sober Man, a soft Answer. B.

No Wisdom to Silence. B.

Little said, soon amended.

The wisest Man speaks the least. F.

A Fool's Bolt is soon shot.

Lying.

One Lye draws ten more after it. I.

Speak Truth, and shame the Devil.

Shew me a Liar, and I will shew you a Thief.

I heard one say so, is half a Lye. I.

None but Fools or Knaves go by Hear-say.

Slander, Detraction, Censuring.

Speaking ill of others breeds nothing but Mischief. F.

Ill Will never said well.

Lay

Select Proverbs.

Lay your Hand upon your own Heart, and you will not speak ill of others. *F.*

Either say nothing of the absent, or speak like a Friend. *I.*

It is a Sin to lie on the Devil. *Sc.*

Speak well of your Friend, of your Enemy neither well nor ill. *I.*

Improve rather by other Mens Faults, than censure them. *Sp.*

If every Man would mend one, we should all be mended.

The absent are always in Fault. *Sp.*

Pride.

Of all Faults, Pride is least perceived in one's self. *F.*
Humility is the most certain Character of a true Christian. *F.*

Pleasure, Intemperance.

Fly the Pleasure that will bite to Morrow.

From a short Pleasure comes a long Repentance. *F.*

Few die of Hunger, an hundred thousand of Surfeits. *Sp.*

Diligence, Industry, Idleness.

Heaven is not to be had by bare Wishes.

Help thy self, and God will help thee. *Sp.*

God guards him, who guards himself. *Sp.*

A Man may be Rich by chance, but never Wise or Good without taking pains for it.

Keep your Shop, and your Shop will keep you.

Working in your Calling, is half Praying. *I.*

By doing Nothing we learn to do Ill. *I.*

The Devil tempts others, an Idle Person tempts the Devil.

The fewer Hours a Man sleeps, the more he lives. *Sp.*

He who lies long in Bed, his Estate feels it.

He that does not rise betimes, never does a good Day's Work. *I.*

He who rises betimes, has something in his Head. *A*

A work ill done, must be twice done. B.
That which is well done, is twice done.

Frugality.

Frugality is the first Step towards Riches. I.
A Penny spared is twice got.
He that does not value a Farthing, will never be worth one. I.

Wit, Wisdom, Folly.

Wit is Folly, unless it be in a wise Man's keeping.
One Ounce of Discretion is worth a Pound of Wit.
All the Wit in the World is not in one Head. I.
Supposing, is not Knowing. Sp.
If Things were to be done twice, all would be wise.
Play not with a Man till you hurt him, nor Jest till you shame him. I.
Too much Cunning undoes. B.
Beware of *Had I wist*.
It may be, is the Hope of Fools. Sp.
A Fool is always beginning. F.
It is better to please a Fool, than to anger him.

Company.

Tell me with whom you keep Company, and I'll tell you what you do. I.
Keep Company with Good Men, and you'll increase their Number. I.
Go not to Hell for Company.
Keep Company with the Good, and fall not out with the Bad. I.

Afflictions.

No Evil happens to us, but what comes for our Good. Sp.
Compare your Troubles with other Mens, and they will seem less. Sp.
A Good Wife by obeying governs. Sp. *Mist.*

A work ill done, must be twice done. B.
That which is well done, needs no second.

Mixt.

Wine and Youth are Fire upon Fire. I.

Abate two Thirds of all the Reports you hear. I.

Harm watch, Harm catch.

The Highway is never about.

A Child may have too much of his Mother's Blessing.

He that has not Health, has Nothing.

A Cat may look on a King.

A little too late, is too late. I.

The worst Pig often gets the best Pear. I.

A bad Servant, a bad Master. S.

Justifying a Fault aggravates it. F.

By committing a Fault you may learn to do better. I.

No Secrets, but between two. B.



Tell me what you think of me, and I'll tell
you what you think of me. I.
Keep your tongue from cursing, and
their Name. I.
Go not about with a bad tongue.
Keep your tongue from cursing, and
their Name. I.

No Evil happens to us, but what comes from our Good. S.
The
A Good will be by obeying government. S.

The Art of Spelling and Reading *English*.

PART II. Or,
An Introduction and Supplement to the
English Grammar.

CHAP. I.

Of the Sounds of Vowels and Diphthongs.

Vowels are sometimes Long, and sometimes Short; as in these Examples.

Long. Hāte. Hēre. Wine. Nōte. Use.

Short. Hāt. Hēr. Wīn. Nōt. ūs.

N. This Mark [-] or this [*] denotes a long Vowel, this [v] a short one.

¶ E silent at the End of a Syllable makes the Vowel foregoing long, as may be observ'd from the Examples above.

Except. In the Words cōme, sōme, ōne, gōne, gīve, līve, dōve, lōve, glōve, shōve, abōve, which are short, with their Derivatives and Compounds.

These are either long or short, hōme or hōme, nōne or nōne, stōne or stōne, whōle or whōle, gāve or gāve, hāve or hāve, cāme or cāme.

¶ A

A Scheme of the several Powers of Vowels, with the Correspondency between the long and short Sounds of them.

Long Vowels.

1. *ā* and *ō* open and broad, like au. * All, fall, false, * form, horn, lord, sounded as awl, Paul, thought, taught.

2. *ā* open and slender. Fāther, ārm, grānt, psālm.

3. *ā* close. (The most usual) Fāde, lāte, gāte, tāle, tāce, lāve, gāve, cāme.

4. *ē*. Thēse, Thēme, suprēme, scēne, Mēdes, ēternal.

5. *ī* Foreign, sounding ee. Oblige, gentile, magazine. As, feel, seen, deep, feet, &c.

6. *ī* English. Bīte, rīde, wīne, mīld.

7. *ō* closer. Hōme, nōne, stōne, whōle, tōil, fōre, wōre, bōre, tōrn. The most usual Sound of *ō* long.

Short Vowels.

1. *ă*, *ŏ*, open and broad. * Mōrtal, fāl, whāt, fōlly, lōll, drōll, nōt, fōt. The most usual Sound of *ŏ* short.

2. *ă* open and slender. Făt, thăt, ānt, glāis. The most usual Sound of *ă*.

3. *ă* close, as in hāve, hāv-ing, gāve, cāme, Thāmes, Thāner. And *ĕ*. Fĕd, lĕt, gĕt, tĕll, lĕss, sĕver.

4. 5. *ĭ* short. Thĭs, hĭm, swĭm, skĭn, sĭn, ĭterate, mĭdſt, hĭd, rĭd, fĭll, fĭll, dĭp, fĭt.

And *ĕ* sounded *ĭ*; as in yĕs, yĕſterday, England, Womĕn, Printĕd, Mĕſſĕnger, richĕs, &c.

6. No short Sound corresponds to it.

7. *ŏ* closer; and *ŭ* as it sounds in ŭt.

Hōme, nōne, stōne, whōle, wōrry, wōrd, wōrk, wōrr, wōrfe, cūrſe, ŭrk, tŭrn.

8. ô closeſt, like oo.
Môve, prôve, behôve, dô,
theretô, tômb, Rôme. 4.
doom, room, loon, Moon,
boot, &c. As ſome Foreigners
ſound u.

8. ô closeſt, and ū in its
moſt uſual Sound.

Abôve, dôve, lâve, ſôn, ſûn;
dône, dûn, dûmb, Kingdôm,
ſôme, ſûm, wôn, wônder, thun-
der, ôther, ütter, fônt, hûg, hō-
ney, mōney, cōlour, come. *

9. True, cude, ſute, lute.

9. There is no ſhort Sound
correſponding hereto.

Notes upon the foregoing Scheme.

* Some of theſe long Sounds of Vowels are evidently the Sounds of
Diphthongs, viz. the 1, 5, and 8.

A is thus pronounced in all Words ending in all, with their
Compound, and Derivatives; as, alſo, alway, fall, falling, fal-
len. And moſt commonly before ld, lk, or lc; as, bald, balk,
falcon, &c. O is thus ſounded in ſeveral Words before i with
a Conſonant following it; as, ſtorm, bôrn, côm, ſcôm, thôm,
côrk, fôrk, Yôrk, côrd, fôrt, ſhört, môrtal, fôrtune, &c. Alſo
in Hôſt (Inn-keeper) and Hôſteſs.

So in all Words ending in al of 2 or more Syllables; as, Royâl,
chryſtâl, funerâl, &c. Likewiſe in hält, mält, exält, âltar, âlter,
hâltter, pâlfry, pâltry, pâllie. In ſhall and ſhalt, a is
ſounded variously, either long or ſhort, broad or ſlender; as in câll,
fält, or ſhâllow.

E ſhort has commonly this Sound, (viz. the ſame with i ſhort)
before d in Participles in ded and ted; as, addêd, paintêd, &c.
In es in Nouns Plural, and the third Perſons of Verbs; as facês,
praiſês, pleaſês. And generally in latter Syllables not having the
Accent in el, et, en, ege, or edge, enge, eſt, eſs; as Vow-êl,
clo-ſêt, Womên, col-lêge, knôw-lêdge, chal-lênge, great-êſt
ho-nêſt, miſ-treſs. And in the Derivatives of ſuch; as, Bur-
dênſome, honeſty, acknowlêdgment.

Alſo ä is commonly ſounded as i before g in latter Syllables not
having the Accent; as, paſſâge, cabbâge, courâge, paſſâges,
encourâgement.

O ſhort is ſounded thus alſo moſt commonly in Wôman,
ſtômach, pômél, mōnday, mōnk, mōnky, mōnth, ônion, brô-
ther, fmôther, cōvy, cōvet, glôve, hōver, ôver, ôven, plôver,
nôvice, ſhōve, ſhōvel, dōzen, cômpany, cômpaſs, cōnſtable,
cōnjure, &c.

Some further Observations.

- ¶ 1. ē is sounded double in we, me, he, she, be, Eve, Peter.
 ¶ 2. ē is sometimes sounded ā, as in Clērk, Mērchānt, Sēriēant, Phīēnūck, &c.
 ¶ 3. it is sometimes pronounced ūr, sometimes ēr.

It is generally pronounced ū in Sir, fir, fir, bird, third, first, thirst, dirt, flirt, squirt, shirt, thirty, thirteen, whirl: But in all other Words ē; as, birth, firm, girl, &c. Only when it begins a Word, it has its proper Sound; as, irruption, ir-reverent, &c.

- ¶ 4. *ö* is sounded *ï* in *Women, wagon, flagon, faggot, maggöt, spigöt.*
 ¶ 5. *ü* is sounded *ë* in *büry, bürial; ÿ* in *büffie, büsiness;*
 ¶ 6. *y* (or *ie*) in the End of a Word of more Syllables than one, is sounded *ë* or *ï* short; as, *folly, easie, study, sounded folë, easë, studë. Except when it has the Accent upon it, as, deny, relie, reply: And Verbs in sic; as, signifie, glorifie, &c.*

Diphthongs are Proper or Improper.

The proper Diphthongs are au, aw, ee, ei, ie, oa, oi, oy, oo, ou, ow, ui, when sounded, as in the following Table.

A Table of the Proper Diphthongs:

- au.* Laud, fraud, cause, clause, pause, because.
aw. Jaw, law, dawb, sawce, bawl, brawl, sprawl.
ee, ie, sounding alike. Thee, see, teed, seek, seem, seen.
 Thief, field, piece, Priest.
ei, in eight, height, weight, feint.
ea founded *au*, *in* broad, abroad, and groat.
oi, oy. Void, voice, oil or oyl, boil or boyl, join, point,
 moist. Boy, coy, cloy, enjoy, annoy.
oo. Book, look, took, bloom, room, Moon, soon.

ou, ow, sounded alike. *Thou, house, out, doubt, shout, mouth, south. Bow, cow, now, owl, down, crown.*

ou sounded like *au*, in *ought, bought, brought, fought, nought, sought, thought, wrought.*

ou sounded *oo*, in *through, could, mould, would, accoutre.*

ui, uy, in *guide, guile, Guy, guile.*

Improper Diphthongs are such Double-Vowels, as retain the Sound of one Vowel only.

They are *ai, ay, ea, ey*. To which add, *au, ee, ei, oa, ou*, and *ui*, when sounded, as in the following Tables.

Tables of Double Vowels, improperly called Diphthongs.

I. Double Vowels having only the Sound of one long Vowel. The Sound.

au. Aunt, daunt, laugh, paunch, jaundice. — *a* open.

ai, ay. Vain, Saint, faint, fair, faith. Day, play, slay, stay, stray, way, sway. — *a* close.

ei, ey. Weigh, feign, reign, heir, their. Grey, prey, trey, whey, obey.

ea. Ear, hear, eat, meat, East, beast.

ee, before *r*. As, beer, deer, Peer, veer.

ei, ey. Either, seize, deceive, key, valley.

oa. Oak, oar, oat, oath, board, boast.

ou, ow. Four, court, mourn, soul, dough, though. Ow, blow, own, known.

eu. Feud, rheum, eunuch, grandeur.

ew. Dew, few, Jew, view, Yew.

ou. You, your, youth.

ui. Suit, bruise, juice, nuisance.

F. 2. H.

ou is also commonly sounded as a Diphthong in *mould*, and *shoulder*, and sometimes in *soul*.

ai, ay, are always thus sounded, only in some particular Words, they are sometimes pronounced short, as *for says, said, we say, fēz, fēd.*

Been is commonly sounded *bīn*.

oo is also sounded as *ō* most commonly in *door, floor, poor, moor.*

II. Double Vowels having only the Sound of one short Vowel.

ea sounded *æ* short. Heart, hearth.

ea sounded *ē* short. Lead,^e read,^t bread, breadth, dead; dealt, realm, meant, cleanse, cleanly, beard, earth, dearth, breast, sweat. Mēadow, trēachery, jēalous, ēarrest, rehēarse, thrēaten, hēaven, lēaven, hēavy.

oo sounded *ū*. Blood, good, wood, wool, foot.^s

ou sounded *ū*. Blood, cou'd, touch, young, mourn,^s scourge. Couple, cōuntry, coulin, adjourn, jōurney, cōurage, cōurteous.ⁱ

ou sounded *ō* short. Cough, trough.

ui sounded *ī* short. Build, built, guilt, guilty.

More Examples of these Sounds may be seen in the first Part.

C H A P. II.

Of the Powers of Consonants.

I. **C** Before *e*, *i*, or *y*, is sounded soft like *s*; as Cedar,^s cipher, cypress. Otherwise it sounds hard like *k*; as also in sceptick, scepticism, and skeleton.

Note 1. **C** before *l* is sounded like *t*; as, clay, clear, sounded tlay, tlear.

2. **Ch** has the Sound of *tsh*; as chance, child, church; pronounced tchance, tchild, tshurtsh. But after *l*, *n*, or *t*, it has only

^e Lead, the Noun.

^t Read, the Preter Tense and Participle.

^s Foot is rarely sounded otherwise.

^s Mourn is also sounded long sometimes, as above.

ⁱ Ou is always sounded as *ū* in Syllables that end in *ous*; as, courteous, pious, courteously, piously.

only the Sound of *th*; as, *belch, bench, bitch*, pronounced *belsh, bench, bitsh*. As also in *Marchioness, Chevalier, Marechal*, and other French Words.

3. *Ch* is sounded like *k* in Words of Greek and Hebrew Original, such as *Catechism, Character, Chymist, Arch-angel, Monarch, Stomach, Anchor, Echo, Eunuch, Mechanick, Melancholie, Scheme, School, &c.* Except these, *Rachel, Cherub, Tychicus, Arch-bishop, Arch-deacon, and the like, Melchizedek, Chilmad, Chisleu, Chittim, Shechem*, which, through Custom, are pronounced as English Words.

II. *G* before *e*, and *i*, or *y*, is most commonly sounded soft like *j*; as, *ginger, change*.

Except (1.) in *get, geld, gear, gease, gewgaws, together, target, anger, finger; linger, hunger, monger, eager, meager, tiger, vinegar, dagger, stagger, swagger; give, gift, gird, girdle, girt, girl, gills, gig, gimp, giggle, gibb, gibberish, gibbous, giddy, gimblet, gizzard, begin, biggin, piggin, noggin.* (2.) In the Derivatives of Words that end in *g hard*; as, *bigger, biggest, from big; finger, singing, from sing.* (3.) In all Scripture Names, except *Boanerges, and Phrygia*. Also in some other proper Names; as, *Gilbert, Gibson, Gibbons, &c.*

III. *Gh* is sounded *f*, or *ff*, in *laugh, cough, hough, rough, tough, trough, enough*.

G soft and *j* have the Sound of *dz*, and *y* Consonant; as *gesture, jest*, sounded as if written *dzyesture, dzyest*.

IV. *K* before *n* is sounded *h*; as, *know, knight*, sounded *know, hnicht*.

V. *N* before *k*, or *c* hard, or *q*, sounds *ng*; as *bank, thank, ink, drink, anchor, uncle, vanquish*. Except in the Prepositions, *in, un, and con*, where *n* has most commonly its proper Sound; as *incur, unknown, concur*. Also in *Melancholie*. Notwithstanding *con* is usually pronounced *cong* in some Words, as in *congregation, congruous, concord, conquer, &c.*

N before *g* hard, is also most commonly sounded *ng* in the Middle of a Word (i. e. any where but in the last Syllable); as,

ling, *ang*, *ing*, *longer*, *younger*, *single*; which are founded as is written *ang-ger*, *ang-guith*, *ang-gume*, &c. Except in Particles, and all other Derivatives of Verbs in *ing*, and all Derivatives of Nouns in *ing*, besides their Comparative and Superlative Degrees; as, *sing-ing*, *sing-er*, *hang-ing*, *hang-er*, *strong-ly*, *king-ly*, *wing-ed*.

*Q*u is sometimes founded *k*, or *ck*; as in *liquor*, *liquorice*, *Exchequer*, *mufquet*, *oblique*, *risque*, *cinque*, and other Words borrowed from the French.

*V*L is very often founded like *s*.

Viz.

1. At the End of all English Words where it is single: As, *in*, *us*, *as*, *was*, *bas*, *does*, *names*, *places*. Excepting only these five, *yes*, *this*, *atus*, *bias*, *canal*; and Words in *us*; as, *abus*, *certus*; and in *mar*; as, *Christians*, *Candelmas*, &c.

2. Before *e* silent in the following Words, *praise*, *ease*, *phrase*, *cause*, *pause*, *clause*, *applause*, *cheese*, *these*, *demise*, *surmise*, *excise*, *precise*, *wise*, *guise*, *disguise*, *noise*, *bise*, *rose*, *chose*, *whose*, *noose*, *bruise*; and all Verbs of like ending, having a Vowel before; except these, *abase*, *debase*, *case*, *raise*, *chase*, *cease*, *increase*, *decrease*, *lease*, *release*, *douse*, *chouse*.

3. Most commonly when it stands between two Vowels in the middle of a Word. As, *Jesus*, *desire*, *desert*, *deserve*, *present*, *preserve*, *presume*, *resemble*, *reserve*, *resign*, *resist*, *resident*, *easy*, *reason*, *season*, *treason*, *prison*, *visit*, *misery*, *closet*, *buff*.

I But it retains its proper Sound in the Plurals, and Derivatives of Words ending in *le* with *shard*; as, *cases*, *baser*, *basest*, *ceasing*, *ceaseth*; from *case*, *base*, *cease*. (Except *houses* from *house*.)

Also in the Terminations *fy* or *lie*, *his*, *five*, *firy*; as, *heresy*, *basis*, *delusive*, *generosity*. And in Words compounded with *dis* and *mis*, most commonly: as, *disappoint*, *misunderstand*. And in the following Words, with others a-kin to them; *aside*, *asunder*, *beside*, *befeech*, *befor*, *befiege*, *befor*, *befought*, *bason*, *mason*, *causey*, *design*, *desist*, *desolate*, *garrison*, *noisom*, *nuisance*, *Pharisee*, *Philosopher*, *preside*, *prefage*, *prosecute*, *proselyte*, *resume*, *resound*, *hesitate*, *pusillanimous*.

4. Most commonly before *t*, *d*, *m*, and *p*, in the End or Middle of Words: as, Husband, wisdom, dismal, baptism, Friswid. (Except Words compounded with *dis*; as, dishand, dismay, &c.)

5. Lastly in a few particular Words; as, Crimisen, byssop, discern, cleanse, tansy, phrensy, palsy, casement, gosling, grisly, mistle, frisle.

VII. The Termination *shon* is pronounced *shon* in one Syllable; as, pension, conversion, passion, pronounced *pen-shon*, *con-ver-shon*, *pas-shon*, or *pa-shon*. But if a Vowel goes before *shon*, it is pronounced *shon* or *yon*; as, occasion, *oc-ca-shon*, delusion, *de-lu-shon*, or *oc-ca-zyon*, *de-lu-zyon*, &c.

VIII. Likewise *ti* or *ci* in the middle of a Word, (that is, neither in the first nor last Syllable,) before a Vowel, is pronounced *sh*. As, patient, *pa-shent*, action, *ac-shon*, propitiation, *prop-i-shion*, gracious, *gra-shious*, conscience, *con-shience*; or the *i* being cut off, *pa-shent*, *ac-shon*, *gra-shous*, *con-shence*. See the Tables, Part I.

I think it will be best to teach the Scholar always to spell thus; s, i, o, n, shon; t, i, o, n, shon; c, h, o, u, s, shous; &c.

Except (1.) when *ti* comes after *i*; as, question, Christian.

(2.) Before the additional Terminations *er*, *est*, *eth*, *ed*; as, lofti-*er*, *est*, *piti-est*, *eth*, *ed*.

(3.) In Greek Names beginning with *Anti*; as, Anti-och.

(4.) When *i* has the Accent; as, Shephatiah, society.

IX. *Th* has a twofold Sound; 1. A weak and smooth one; as in *the*, *that*, *beneath*, *breathe*. 2. A strong and harsher one; as in *thing*, *thank*, *bath*, *death*, *breathe*.

The weaker Sound obtains in Pronouns, Adverbs, and Conjunctions; and in all Words ending in *ther*; as, fa-ther, ga-ther, o-ther; as also in the Words following; beneath, bequeath, bathe, breathe, wreath, seeche, blithe, fith, tith, cloathes, clothe, loaths, bathes, booth, smooth, soothe, heathen, farthing, worthy. The stronger in all other Words.

X. U after y sounds w; and likewise after n; most commonly as, *quiet, anguish, language, &c.* and is a Consonant then, tho' written as a Vowel.

XI. X has the Sound of *cs* or *cx*; as *maxim, execute, exist*, sound as if they were written *macsim, ecsecute, exsist.*

The Posing of this Chapter.

How is c sounded before e, i, or y? When is c sounded soft?

How is g sounded before e, i, or y? When is g sounded soft?

In what Words is gh sounded f? When is n sounded ng?

How is the Termination sion pronounced? When is sion pronounced zyon? How is ti or ci pronounced before a Vowel in the Middle of a Word? Where is ti or ci pronounced shi?

'Tis sufficient to make the Scholar only read over these Chapters, and then answer to these and the like Questions within Book.

See the Tables Part I.

CHAP. III.

Of Letters written, and not sounded.

I. Vowels silent, or mute.

I. **I**N all improper Diphthongs, one of the Vowels loses its Sound. See Chap. I.

II. E is not sounded at the End of Words in e, or es;

as, *name, names, love, loves.*

Except (1.) *The, we, me, be, she, he;* and foreign Words, as *Conge, Epitima, Phoebe, Jesse,* and all Scripture Names, except *Thre, Eunice, Luke, Urbane, Rome.*

Except (2.) In e, after c, g, ch, s, sh, x, and z, the e must of necessity be sounded to introduce the s; as, *fa-cet, a-ges, rich-es, wish-es, ro-ses, tax-es, pri-zes.*

III. E loses its Sound after the Semi-Vowels l and r, and other short Vowels also, oftentimes before l, n, and r, in

lat-

Minor Syllables, the harsher Sound of the Semi-Vowel making up the Syllable. As, *Tabley, tickle, scepter, scepter, lucer, evil, devil, subtil, ripen, reason, bacon, broken, reckon, lessen, lesson, fasten, shorten, harden, altar, alter, Martyr, anchor, sulphur, Arbut*.

It is observable that there is the same Sound in the last Syllable of all these, and such like Words; notwithstanding that they are written with different Vowels; which shews, that it is the Semi-Vowel only which is sounded, as has been long ago observed. See the Grammar.

IV. *A* loses its Sound in *Parliament, marriage, carriage, beauty, Isaac, Israel*; *i* in *view, lieu, adieu, business, medicine, fashion*; *o* in *yeoman, people, jeopard, leopard, Leonard, pidgeon, surgeon, surgeon, seoffar*; *u* in *buy, and buoy*.

2. Consonants silent or mute.

V. 1. *B* and *p* commonly lose their Sound after *m*, and before *t*; as in *lamb, limb, climb, dumb, debt, doubt, subtil, tempt, empty, &c.* In *subtle* the *t* is sounded double, as if written *sutle*.

2. *C* loses its Sound in *Verdict* and *Indictment*. Also in Syllables that begin with *sc*, or *sci*; as *scent, descend, science*.

Ch in *scepter, sceptick, scepticism, and skeleton*; where it is sounded like *k*. See Chap. II. Numb. I.

3. *Ch* in *schism, schismatick, and schedule*.

4. *G* before *n* and *m* in the End of Words; as, *Reign, sign, phlegm*. Except *condign, benign, malign*.

5. *Gh* at the End of a Syllable; as, *High, high-er, might, through, daught-er*. Except where it has the Sound of *f*. See Chap. III. Num. III.

6. *H* in *Heir, herb, Host, [Inn-keeper] hour, honest, honour, humble, exhort*, with their Compounds and Derivatives; Excepting *humility* and *humiliation*.

7. *L* in *Calf, half, balk, chalk, stalk, talk, walk, chaldron, falcon, calv, salv, salmon*.

To which may be added balm, calm, halm, alms, almond, psalm, qualm; which are pronounced bām, cām, hām, āms, &c. a being sounded open and tender.

Also in some Proper Names; as, Lincoln, Holbourn, &c. And in could, would, should.

8. S in Isle, Island, Viscount, Liste.

9. T in Castle, wrestle, bristle, thistle, whistle, bustle, chasten, hasten, fasten, Christen, listen, and such like Words.

10. Z in Rendezvous.

The Posing.

Where is e silent (or not sounded)? When do short Vowels often lose their Sound? In what Words does a lose its Sound? After what Letters do b and p commonly lose their Sound? When does c? &c.

CHAPTER IV.

Of Syllables.

A Syllable is a distinct Sound in one Breath.

It consists of the Sound of a Vowel or Diphthong either alone, or with one or more Consonants.

1. A Vowel or Diphthong alone: as, a-ged, e-ven, i-dle, o-ver, u-nity, au-dience, eu-nuch. Where the Vowels a, e, i, o, u, and the Diphthongs au, eu, are Syllables.

2. A Vowel or Diphthong with one, two, three, four, five, or more Consonants: as, en-joy, con-tain, great-ness, trans-gress, friends, strange, strings, strength.

The Sound of a Semi-Vowel also may make a Syllable, with or without a Consonant: as, ax-l, less-n, ox-n, a-bl, a-cr, &c. See above Chap. III. Num. III.

CONFIDENCES.

1. Every distinct Sound is a Syllable; and therefore so many Sounds as there are in a Word, so many Syllables. As, *ever-est-ing-ly* has five Sounds, and so five Syllables.

2. If a whole Word has but one Sound, (i.e. the Sound of but one Vowel or Diphthong) it is but one Syllable.

As, *praise, chance, leaves, angusts.*

Words of but one Syllable are called **Monosyllables**; Words of two Syllables are called **Disyllables**; of three Syllables, **Trisyllables**.

THE RHYME.

What is a Syllable? What does a Syllable consist of? How many Consonants may go to one Syllable? How many Letters? How many Syllables are there in the Word everlastingly? &c.

CHAPTER V.

Of the Accent of Syllables.

I. THE Accent is a stronger and more vehement Sound than ordinarily given to a Syllable in pronouncing.

II. All Words of more Syllables than one, have an Accent upon one Syllable.

Either on the last; as *re-main, comprehend.*

Or on the last but one; as *fa-ther, con-ti-nue.*

Or on the last but two; as, *con-ti-nu-al.*

Or on the last but three; as, *con-ti-nu-al-ly, ad-mira-ble.*

Or on the last but four; as, *né-ces-sa-ri-ly.*

III. Besides the Principal Accent there is also a secondary or lesser one, which affects most commonly every other Syllable from the Principal, especially before it; as, *com-pre-hend, bea-ti-tude, cor-res-póndent, in-com-pre-hén-sible, Trán-subs-tán-ti-a-ti-on:* some-

Sometimes there are two Syllables between it and the Principal one; as, mortification, recommendation, disadvantageous, confédéracé: Sometimes three; as, unreasonableness.

¶ The secondary Accent is sometimes almost equal to the Principal; as, omnipresent, universal, Hallelujah, unbecoming, regeneration, propitiation, signifying, Mathematicks, altogether, Deuteronomie, satiated.

There are some Words that may be accented several ways; as, thirteen, fourteen, &c. or thirreen, fourteen, coheirs or cohéirs, excommunicate or excommuni cate, circumsise or circumsise.

Into, unto, upon, until, may be accented on either Syllable, as Occasion requires. They must be accented on the former before Pronouns that require an Emphasis; as, upon us, until we come: But on the latter before Pronouns that do not require an Emphasis; as, upon us, until we come.

(¹) The Principal Accent. (²) The secondary Accent.

III. The Accent often shortens long Vowels and Diphthongs in the Syllable next after it; as, ná-ture, pic-ture, pri-vate, thére-fere, cou-ra ge, en-con-ra gement, ál-ways, Cap-tain, con-duit, fór-féit, fór-féi-ture.

IV. When a short Vowel has the Accent upon it, the following Consonant must of necessity be sounded therewith; as, ban-ish, crédit, móderate, must be sounded bân-ish, créd-it, mód-erate. See the Tables.

Note. In this Case if there stand but one Consonant between the two Vowels, the Power of it seems to be doubled, as Mr. Dyche has observ'd; for it seems to sound not only with the precedent, but also with the following Vowel; as ban-ish, seems to sound bân-nish, &c. Except it be a Consonant of complex Power, as x, j, and g siff are; for then it must either be sounded wholly with the former Vowel; as, maxim, prej-udice, mag-istrate; or part of it with the former, and part with the latter; as, mac-sim, pred-zyudice, mad-zyistrate.

S. II.

II.
 ¶ Rules for the accenting of Latin, Greek, and Hebrew Names.

I. Latin, Greek, and Hebrew Names are accented on the last Syllable but one, when that Syllable is long by Position, i. e. ends with a Consonant, followed immediately by another Consonant beginning the last Syllable. As, *Tertius*, *Erastus*, *Barab-bas*, *Naas-son*, *Colof-se*.

Except when such Names lose their original Termination, and are made to end like English Words; as, *Valentine*, *Chrysostom*, *Nazianzen*, &c. Also *Alexander* is accented on the first Syllable, as an English Word.

II. Proper Names ending in *bulus*, *demus*, *dorus*, *laus*, *medes*, *nices*, *nice*, *phemus*, which are all Greek, are accented on the last but one. As, *Aristobulus*, *Nicodemus*, *Theodorus*, *Menelaus*, *Diomedes*, *Polynices*, *Bernice*, *Poliphemus*.

III. Proper Names ending in *crates*, *machus*, *phanes*, *stratus*, *cles*, *genes*, *menes*, *sthenes*, *xenus*, *critus*, *philus*, *chorus*, *dorus*, *phorus*, *polis*, *logus*, which are Greek also, are accented on the last but two. As, *Socrates*, *Telémachus*, *Aristophanes*, *Philostratus*, *Sophocles*, *Diogenes*, *Eumenes*, *Sosthenes*, *Philoxenus*, *Asyncritus*, *Theophilus*, *Prochorus*, *Herodotus*, *Onesiphorus*, *Decapolis*, *Philologus*.

We accent Greek Names according to the Latin Way; which is, that when the last but one is long, it has the Accent, otherwise the last but two has it. Accordingly the former Sort of Greek Names, (Rule II.) have the last but one long, and therefore the Accent upon it; the latter Sort (Rule III.) are short in the last but one, and so accented upon the Syllable before it. Notwithstanding *Sophia* is accented on the last but one, tho' the Syllable be short.

More particularly of the Accenting of Scripture Names.

Scripture Names are accented on the last Syllable but one, when that Syllable is long by Position, according to

Rule

Rule I. and when they end in *hulus, demus, &c.* according to Rule II. To which add those contained in the following Table.

A Table of all Proper Names in the Holy Scriptures of three or more Syllables, which have the Accent on the last Syllable but one.

Note. Such of these as are Hebrew, are accented thus in the Original; and such as are Greek or Latin, are long in that Syllable, and therefore ought to have the Accent upon it, as has been already noted.

A.		
	Achlái	Ahóah
Abia	Admárha,	Ahólab
Abíah	and all others in	Ahólah
Abíjah	atba. Except Gab-	Alámah
Abíjam,	batha.	Alémeth
and all others that	Adonibézek	Alphéus,
end in <i>iab, íjah,</i>	Adonizédek,	and all others that
and <i>íjam,</i>	and all others in	end in <i>eús,</i> Ex-
Abída	ezeq. and zedek.	cept <i>Timotheus.</i>
Abidan	Adoníkam	Amímud
Abiézer,	Adoníram	Aphíah
and all others that	Adóram	Ananias,
end in <i>ezer</i>	Adruméum	and all others in
Abígáil	Ahasuéus	<i>ias,</i> excepting such
Abiháil	Ahiam	as are not of an
Abíhu	Ahían	Hebrew Original,
Abíhud	Ahíham	viz. <i>Amphias, Eud-</i>
Abiléne	Ahíhud	<i>rias, Herodias, Ly-</i>
Abíram	Ahíkam	<i>rias, Lysanias, Ti-</i>
Abíshag	Ahílab	<i>bérias.</i>
Abíshai	Ahíman	Andronicus
Abísháhar	Ahímoth	Appíum
Abíshálon	Ahíra	Aránnah
Abíshur	Ahíram	Archírus
Abítal	Ahísháhar	Arúboth
	Ahíshar	Asarélah

Ashbéa

Ashbá
Azmáverá
Azórus.

B.

Baalsheútha

Barjésus

Barjóna

Bebái

Benhádad

Beréa, and

all other Names

of Places in ea,

Except Cénchrea.

Betháven.

Bethémek

Bethézel

Beth-haccérem

Beth-rappúa

Birzávith

C.

Canáan

Chedorlaómer

Chenáni

Cinnéreth

Colbózeh

Cyréne.

D.

Dalmanútha

Darius

Diána

Dibláim;

and all others

that end in aim,

Except Repháim.

Likewise we
pronounce

phraim, (or E-

phram in two

Syllables) not E-

phraim, as it is

in Hebrew.

Dinhábah.

E.

Eliphélet

Elnáam

Elpáal

Elpálet

Epaphrodítus

Eshbáal

Eshremóá

Euphrátes.

F.

Fortúnátus.

G.

Gadgódah.

H.

Hammeléketh

Hanáni

Harnépher

Hashbadánai

Hoféa

Hoshéa.

J.

Jaakóbah

Jahzérah

Jairus

Jehóvah

Jerubbáal.

K.

Karéah

Karkáa

Kirharéseth

Kirhéresh.

L.

Lasháron.

M.

Mallóchi

Manáhath

Meshullémeth

Milétum

Miléus

Miryéléne

N.

Nephtóah

Nicánor.

O.

Orion

Oshéa.

P.

Pacariána

Palestína

Paséah

Pedáhzur

Pedáhzur
Phibléléth
Philémon
Philérus
Pochéréth
Prolemaïs.

R.

Rabbóni
Raddái.

S.

Salmóné
Salóme
Sapphíra
Sarái
Shahazímáth
Shalléchéth

Sharái
Shashái
Sheméber
Shezbázar
Shilóah
Shilóam
Silóe
Shuthélah
Sophéréth
Sukkijim
Syéne
Silvánus,

to which may be
added the Hebrew
Word,
Sabachtháni.

Tappúah

Theffaloníes
Telmélah
Thyatíra
Tiglath-piléser
Tiraákah
Traconítis
Tryphénas
Tryphósas

U.

Ulái
Zanónah
Zelotes
Ziphrónah
Zokíeth
Zorobábel.

Besides these, there are also some others which have the Accent on the last but one in Hebrew, but are notwithstanding by custom (to which we must be contented to submit) accented commonly on the Antepenultim, i. e. the last but two: Which are these that follow.

Abíathar
Abímelech
Ahímelech,
and all that end
in melech.
Abínoam

Achírophel
Ahímaaz
Béthlehem
E'ngedi
E'phraim
E'phratah

Hárosheth
I'fshobsheth
Mephíboosheth
Melchízedeck
Zébulun.

There are also some that are accented in the Penultim, in English, tho' in Hebrew otherwise, viz.

Abíhu
Eleázar
Elísha
Chorázim

Geházi
Jehóram
Kerúrah
Benájah

Kolájah
Kuthájah,
and the like.

CHAP.

C H A P. VI.

Of the Emphasis of Words in Sentences.

I. **T**HE Emphasis is a stronger and more vehement Sound than ordinary given to a Word.

When we would have a Word taken particular Notice of, we pronounce it with an Emphasis. As we say, *He has done it*, laying the Emphasis upon *has*, when we would express the Certainty of the Action; when we would notify the Doer more particularly, we lay the Emphasis upon *He*, saying, *He has done it*, [i. e. *He himself, not any other.*] Otherwise we put only a small Accent upon *He*, such as is laid upon the first Syllable of the Word *upon*, when we say *upon Earth*.

II. Two Words set in opposition to each other, must both be pronounced with an Emphasis. *Examples.*

Though he [i. e. *Jesus Christ*] *was Rich*, yet for your Sakes *he became Poor*, that ye through his Poverty might be *Rich*.
1 Thess. 5. 8.

If they have persecuted Me, they will also persecute you; *if they have kept my Sayings*, they will keep yours also, John 15. 20. *Whatsoever ye would that Men should do to you*, do ye even so to them, Matt. 7. 12. *If ye forgive Men their trespasses*, your Heavenly Father will also forgive you. But *if ye forgive not Men their Trespasses*, neither will your Father forgive your trespasses, Matt. 6. 14, 15.

Note. The Emphasis is most observable in such Monosyllables as are otherwise pronounced short like to Syllables without an Accent in Words, such as are most Pronouns, the Verb *am*, and other Signs of Moods and Tenses, &c.

III. Pronouns are also to be pronounced with an Emphasis, when there is a Kind of Opposition or Distinction imply'd (tho' the other opposite Term be not expressed;) as when they are put to signify Persons and Things in a particular or especial Manner, eminently above others, exclusive-

G

ly

ly of others, or as well as others. As, *Vengeance belongeth unto me, I will recompence, saith the Lord, [i. e. unto me, and not to any other.]* Heb. 10. 30. *Unto Us a Child is born, unto Us a Son is given, [i. e. Us Jews, not any other People.]* Isa. 9. 6. *Without Me, ye can do nothing, [i. e. Me, who only am able to support you.]* John 15. 5. *All things were made by Him. In Him was Life, [i. e. Him alone.]* John 1. 3, 4. *Moreover by Them is thy Servant taught, [i. e. by Them more than all Things else.]* Psal. 119. 11. *And last of all he was seen of Me also, [i. e. Me, as well as of the rest.]* 1 Cor. 15. 8.

Confesaries.

1. Pronouns are commonly pronounced with an Emphasis, when they have a Relative depending upon them either expressed or imply'd. As, *Blessed is He that considereth the Poor, Psal. 41. 1. Wo unto Him that giveth his Neighbour drink, &c. Hab. 2. 15. As we forgive Them, that trespass against us. But let Us, who are of the Day, be sober, 1 Thess. 5. 8.*

Then shall the King say unto Them on his right Hand, [i. e. which stand on his right Hand.] Matt. 25. 34.

2. *Them* is pronounced emphatically, when it may be chang'd into *Those*; As, *whether of Them twain did the Will of his Father?* Matt. 21. 31.

Note. The Pronouns *me, thee, him, her, it, us, you, them,* in the second Case, when they do not require an Emphasis, are usually pronounced as short as may be, and fall under the Accent of the Word foregoing, if it be a Monosyllable, or capable of an Accent on the last Syllable. As, *Hear-us,* when we call upon-thee.

Likewise the Verb am, and other Signs of Verbs; as, I'-am well. Thou-art well, &c. I'-have done. Thou hadst heard. He'-shall know. We'-may see, &c. And also I, thou, he, she, it, we, you, they, in the first Case; as, when-I see. Hast-thou done? Will-he come?

IV. When the Words opposed to each other differ but in part, the Emphasis must be laid on that Part which makes the difference. As, *There shall be a Resurrection of the Dead, both of the Just, and Unjust, Acts 24. 15. Thy Circumcision is made Uncircumcision, Rom. 2. 25.* In

In this case the Emphasis often over-rules and drowns the ordinary Accent. As, *just* and *unjust*, *righteous* and *unrighteous*, *possible* and *impossible*; not *unjust*, *unrighteous*, *impossible*, as they are accented at other times.

V. Interrogative Particles are always pronounced Emphatically, and commonly also in a sharper Tone than ordinary. As, *Who can tell how oft he offendeth?*

Interrogative Particles are, *who*, *whose*, *whom*, *which*, *what*, *how*, *why*, *wherefore*, *when*, *whence*, *where*, *wherein*, *wherewith*, *whereby*, *whereunto*, and the like.

VI. But if there be no Interrogative Particle at the Beginning of an interrogative Sentence, the whole Sentence is commonly spoken in a Tone something sharper than ordinary, especially at the End. As, *Art thou a Master of Israel, and knowest not these things?* John 3. 10. *Can a Devil open the Eyes of the blind?* John 10. 21. *Hast thou an Arm like God? Or canst thou thunder with a Voice like him?* Job 40. 9.

Dost thou thy kind Creator thus requite?

Darest thou, poor Worm, affront Infinity?

CHAP. VII.

Of Points or Stops, and Notes.

There are four Points or Stops, a Comma mark'd thus (,), a Semicolon thus (;), a Colon thus (:), a Period thus (.).

A Comma is the shortest Stop; a Semicolon a little longer; a Colon longer than that; a Period the longest of all, being a full Stop at the End of an intire Sentence.

When there is not occasion for both a Semicolon and a Colon in a Sentence, 'tis no matter whether of them is used. As,

A soft Answer turneth away wrath: But grievous words stir up Anger, Prov. 15. 1. Or a Semicolon at wrath.

And indeed the whole Choice of Stops is ordinarily pretty arbitrary; and the Writer is often at Liberty to use a Comma or Semicolon, a Semicolon or Colon, a Colon or Period, as he pleases.

Examples of Sentences capable of being variously pointed.

Chasten thy Son while there is hope, and let not thy Soul spare for his crying, *Prov. 19. ver. 18.*

Or, Chasten thy Son while there is hope; &c.

Before destruction the Heart of Man is haugh-ry, and before honour is humility, *Prov. 18. 12.* Or a Colon or Semicolon after haughty.

The ways of a Man are before the Eyes of the Lord, and Hé pon-der-eth all his goings. Or a Semicolon after Lord.

Pride goeth before destruction: And an haughty Spirit before a fall, *Prov. 16. 18.* Or a Semicol. or Comma in the middle.

Lying Lips are an abomination to the Lord: But théy that deal truly are his delight, *Prov. 12. 22.* Or a Semicol. after Lord.

A wise Son maketh a glad Father: But a fool-ish Son despiseth his Mother. Or a Semicol. after Father.

The end of all things is at hand: Be ye therefore sober, *1 Pet. 4. 7.* Or, The end of all things is at hand; &c. Or, The end of all things is at hand. Be ye therefore sober.

Dare to speak Truth: Nothing can need a Lye:

A Fault that needs it most, grows two thereby. *Herbert.*

Or a full Stop after Lye.

Or, Dare to speak Truth: Nothing can need a Lye;

Or, Dare to speak Truth; Nothing can need a Lye: &c.

(?) A Note of Interrogation.

A crooked Mark is set over the Period thus [?] to shew that the Sentence is a Question, As, *Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Isa. 33. 14.*

(!) A Note of Exclamation.

A straight Mark is set over the Period thus [!] after a Pathetical Exclamation. How

How hardly shall they that have Riches enter into the Kingdom of God! Mark 10. 23. O that they were wise, that they understood this, that they would consider their latter end! Deut. 32. 29.

() Parenthesis.

These two crooked Dashes include Words that are no Part of the Sentence, but may be left out without spoiling the Sense. As, *The Lord is not slack concerning his Promise, (as some Men count slackness) but is long-suffering to us-ward, not willing that any should perish, 2 Pet. 3. 9.*

A Parenthesis is usually spoken in a Tone something lower than the Sentence it is in.

[] Parathesis, or Brackets.

These two Brackets likewise include Words that are no Part of the Sentence, but put in for Explication sake, being to the same effect with the Words before them.

() Apostrophus.

A Comma at the Head of Letters is called an Apostrophus, and denotes some Letter or Letters to be there left out. As, *Tho' for though, I'll for I will, cou'd for could, ne'er for never.*

E is very often thus cut off in the final Syllables *ed* and *est*, as, *lov'd* for *loved*, *lov'ft* for *lovest*. And it is further observable, that it is frequently cut off in Pronunciation, tho' it be written, as for *loved*, *filled*, *hired*, *fear'd*, *grieved*, *named*, and the like, we read, *lov'd*, *fill'd*, *hir'd*, *fear'd*, *griev'd*, *nam'd*, for quicker Pronunciation sake.

(A) Hyphen.

This Mark tacks together two Words that make a Half-compound. As, *Self-love*, *self-will*, *short-lived*, *Sun-shine*, *Ale-house*.

(¶) Paragraph.

This Mark denotes the Beginning of a new Discourse.

This Mark § stands for *Section*, which is a Subdivision or Part of a Chapter.

This mark is called *Index*, Points at some remarkable Passage.

102 ABBREVIATIONS.

Notes of Reference.

* An *Asterisk*, † an *Obelisk*, refer the Reader to the Margin; as also this Mark ||.

This Mark “ is to shew that the Words before which it stands were taken from another,

CHAP. X.

Abbreviations.

Abbreviations of Titles.

M^R.	Master.	M. A.	}	Master of Arts.
M^{rs}.	Mistress.	or		
L^d.	Lord.	A. M.		
B^p.	Bishop.	B. D.		Bachelor of
A. B.	Arch-bishop.			Divinity.
K^t.	Knight.	A. B.		Bachelor of Arts.
Esq;	Esquire.	S. or St:		Saint.
Gent.	Gentleman.	Barr.		Baronet.
Dr.	Doctor.	Capt.		Captain.
D. D.	Doctor	Lieut.		Lieutenant.
or	of	Col.		Colonel.
S. T. P.	Divinity.	L ^d		Lordship, or
M. D.	Dr. of Physick.			Ladyship.
LL. D.	Dr. of Laws.	Hon ^{ble} :		Honourable.
Rev^d.	Reverend.	F. R. S.		Fellow of the
				Royal Society.

Abbreviations of the Names of Months.

Jan;	January.	Jul.	July.
Feb.	February.	Aug.	August.
Mar.	March.	Sept.	September.
Apr.	April.	Oct.	October.
Ma.	May.	Nov.	November.
Jun;	June.	Dec.	December.
			Some

Some other Abbreviations.

A. D. or An. Dom. in the
Year of our Lord.
Ana. of each the same Quan-
tity.
B. V. the Blessed Virgin.
J H S. Jesus.
L. Book.
M S. Manuscript.
N. Nore.
N. B. Note well.
N. S. New Stile.
O. S. Old Stile.
per An. by the Year.

per Cent. by the Hundred.
i. e. that is.
q. d. as if he should say.
viz. to wit, or namely.
e. g. for instance, or for ex-
ample.
p. page.
v. verse, or see.
l. or L. pounds.
s. shillings.
d. pence.
£c. and the rest, or and so
forth.

For the Abbreviations of the Books of Scripture, see in
the first Part.

Words of the same Sound, but spelt differently.

Ale, Drink.
Ail, Pain.
Air, wherein we breath.
Heir, to an Estate.
All, as to all Men.
Awl, an Instrument.
Allay, to abate.
The Alloy, of Metal.
An Altar.
To alter.
Bail, a Surety.
Bale, of Silk.
A Ball.
To bawl.
Barbara, a Woman's Name.
Barbary, a Country.

Barberry, a Fruit.
Bare, naked.
Bear, a wild Beast.
Beer, Drink.
Bier, to carry the dead.
Berry, Fruit.
To bury, to interr.
Boar, a Beast.
Boor, a Country Fellow.
To bore a Hole.
Bough, a Branch.
To bow, to bend.
Boy, a Lad.
Buoy, to bear up.
Bread, to eat.
Bred, brought up.

- Burrow, for Coney.
 Burrough, a Town.
 By, near.
 To buy, with Money.
 To call.
 A Caul or Cawl of a Perriwig.
 Cellar, for drink.
 Seller, one that sells.
 Cannons, Great Guns.
 Canons, Rules.
 Centaury, an Herb.
 Century, an Hundred.
 Cart, to carry on.
 Chart, a Seaman's Map.
 To climb, to ascend.
 Clime, a Region.
 Collar, for the Neck.
 Choler, Rage.
 Clark, of a Parish.
 Clerk, Clergyman.
 Council, an Assembly.
 Counsel, Advice.
 Cousin, a Relation.
 To cozen.
 Dam, to stop Water.
 To damn, to condemn.
 Dear, in price.
 Deer, in a Park.
 Descent, going down.
 To dissent, to disagree.
 Demy, Moisture.
 Due, a Debt.
 Doe, a Female Deer.
 To do, Work.
 Dough, Paste.
 Done, acted.
 Dun, a Colour.
 Ear, of the Head.
 Ere, or e'er, for ever.
 Envy, Hatred.
 An Envoy.
 Fain, desirous.
 To feign, to counterfeit.
 Faint, weary.
 Feint, an insidious March.
 Fair, to the Eye.
 A Fair, for buying and Selling.
 Fare, Pay for Passage.
 To fare well or ill.
 Fir, Wood.
 Furr, a Skin.
 Flour, Meal.
 A Flower, that grows.
 Forth, out, or abroad.
 Fourth, in Number.
 Foul, nasty.
 A Fowl, that flies.
 Guilt, of Sin.
 Gilt, with Gold.
 Hair, of the Head.
 Hare, a Beast.
 Heart, in Animals.
 Hart, a Beast.
 Hard, not easy.
 Heard, did hear.
 Here, in this Place.
 To bear.
 Hew, to cut.
 Hue, Colour.
 I, my self.
 Eye, that sees.
 I'll, I will.
 Isle, Island.
 Ile, in a Church.
 In.
 An Inn.
 To lade Water.
 Laid, placed.
 A Lane.

I have lain.
 Lease, a Demise.
 Leafh, three.
 Leper, one leprous.
 Leaper, one that leaps.
 Lesson, Reading.
 To lessen, to make less.
 Liar, that tells Lies.
 Lier in wait, &c.
 Limb, of a Body.
 To Limn, to paint.
 A Maid, a Virgin.
 Made, done.
 Mane, of a Horse.
 Main, chief.
 Mail, Armour.
 Male, the Hee.
 Manner, Custom.
 Mannor, Lordship.
 Mews, for Hawks.
 To muse, to meditate.
 Moat, a Ditch.
 Mote, small Dust.
 More, in Quantity.
 A Moor, fenny or barren
 Ground.
 Morter, temper'd Clay.
 Mortar, to pound in,
 Naught, bad.
 Nought, nothing.
 Oar, of a Boat.
 Ore, of Metal.
 O'er, for over.
 Our, our own.
 An Hour.
 Pail, a Vessel.
 Pale, in Colour.
 Pain, Grief.
 Pane, of Glasse.
 Pear, a Fruit.

Pair, a Couple.
 To pare, an Apple, &c.
 A Place.
 Plaice, a Fish.
 Plum, Fruit.
 Plumb, of Lead.
 Pole, a long Stick.
 Poll, Head Money.
 To poll, to cut off Hair.
 Poor, not rich.
 Pore, of the Skin.
 Power, Might.
 To pour Water.
 Practice, Exercise.
 To practise, to exercise.
 Precedent, an Example.
 President, a Governor.
 To prey upon.
 To pray, to beseech.
 Profit, Advantage.
 Prophet, that prophesies.
 Prophecy, Prediction.
 To prophesie, to predict.
 Rack, to torment.
 Wrack, or Wreck of a Ship.
 Rain, Water.
 Reign, of a King.
 Rein of a Bridle.
 The Rere, the hindmost Part.
 To rear, to erect.
 Rice, Corn.
 Rise, Advancement.
 Rie, Corn.
 Wry, crooked.
 A Ring, that is round.
 To ring, Bells.
 To wring, the Hands.
 Rite, a Ceremony.
 Right, not wrong.
 Wright, a Trade.

To write Letters.
 Row, a Rank.
 Roe, a Buck.
 Room, a Space.
 Rome, a City.
 Ruff, for the Neck, or a Fish.
 Rough, not Smooth.
 Sail, of a Ship.
 Sale, Bargaining.
 Seas, where Ships go.
 To seize, lay hold on
 Scent, a smell.
 Sent, away.
 Ship, that sails.
 Sheep, that grazes.
 Shear, a Prop.
 Shore, of the Sea.
 Shown, have shew'd.
 Shone, did shine.
 Sights, seeing.
 To cite, to summon.
 Soul, of Man.
 Sole, of the Foot.
 Some, a Part, a few.
 Sum, the Whole.
 Son, of a Father.
 Sun, that shines.
 Soon, quickly.
 Swoon, a Fainting.
 Sore, wounded.
 To soar upwards.
 Stair, a Step.
 To stare with the Eyes.
 Stear, a young Bullock.
 To steer, to guide.

A Stile, to climb over.
 Style, a Way of writing.
 Straight, not crooked.
 Strait, narrow.
 Sue, to make Suit.
 Sew, with a Needle.
 Tale, a Story.
 Tail, of a Beast.
 Their, of them.
 There, in that Place.
 Time, of the Day, &c.
 Thyme, an Herb.
 Too, over or also.
 Two, in number.
 To, unto.
 Toe, of the Foot.
 Tow, of Hemp or Fla
 To Tow, to drag.
 Tongues, that speak.
 Tongs, for the Fire.
 Vail, or Veil, a Covering.
 Vale, a Valley.
 Vain, useless, fruitless.
 Vein, of the Body.
 Vial, a Glais.
 Viol, a Musical Instrument.
 To wear Clothes.
 We were, not there.
 Way, to walk in.
 To weigh, to poize.
 A Wey, 40 Bushels.
 Ye, you.
 Yea, yes.
 You, your selves.
 Yew, a Tree.

There

There are some Words of the same Spelling, but differing in the Accent; as these that follow, with others perhaps of like Nature.

August, the Month.

A *Compact*.

To *conjure*.

Désert, a Wilderness.

Minute of Time.

Augúst, noble.

Compáct, well put together.

To *Conjúre*.

Deséert, Merit.

Minúte, small.

There are also several Words accented on the former Syllable when they are Nouns, and on the latter when they are Verbs; as these, and the like.

Nouns.

Verbs.

A'bsent.

An A'bstráct.

A Cóllect.

A Cómound.

Cónduct.

Cónfines.

A Cónsult.

A Cóntest.

A Cóntract.

Cónverse.

A Cónvert.

A Désert, *Wilderness*.

An E'ssay.

An E'xtract.

A Férment.

Fórecast.

Fréquent.

I'ncense.

An O'bject.

Présent

A Présent.

To absént *one's self*.

To abstráct.

To colléct.

To compóund.

To conduct.

He confines.

To consúlt.

To contést.

To contráct.

To converse.

To convert.

To désert.

To essay, *to try*.

To extract.

To ferment.

To forecást.

To fréquent.

To incense.

To object.

To présent.

Nouns.

Verbs.

A **Proje^ct.**
 A **Rébel.**
 A **Récor^d.**
Réfu^se.
Tórment.
 A **Tránsport.**
 The **Transfer.**

To **proj^ect.**
 To **rebél.**
 To **recór^d.**
 To **refu^se.**
 To **tórment.**
 To **tránsport.**
 To **transfer.**

F I N I S.



BOOKS Printed and Sold by J. Downing, in
Bartholomew-Close, near West-Smithfield.

TH E Christian Schoolmaster : Or the Duty
of those who are employ'd in the publick
Instruction of Children : Especially in Charity-
Schools. To which is added, a Collection of
Prayers for the Use of Masters and Scholars.
Together with Directions and Instructions concern-
ing Confirmation ; With suitable Devotions be-
fore, at, and after it. The Second Edition.

A short Grammar for the *English* Tongue : For
the Use of *English* Schools. By *William Turner*, A.M.

The Conditions of obtaining Salvation by *Jesus*
Christ, briefly proposed by Way of Question and
Answer ; which may serve as an Exercise for the
Charity-Schools. To which are added some
Prayers.

A farther Instruction for those that have learnt
the Church Catechism. Wherein, by an Explan-
ation of the Festivals and Fasts of the Church
of *England*, Christians are reminded and fixt in
the Profession of the Apostles Creed.

A new Method of Catechizing, by way of Questi-
ons upon the Church Catechism : Together with
Directions all along for inculcating into Children
the Fundamental Principles of Christianity therein
contain'd.

The Church Catechism broke into short Questi-
ons : To which is added, An Explanation of some
Words, for the easier Understanding of it : To-
gether with Prayers for the Use of the Charity-
Schools.

The Duty of Publick Worship proved : To
which are added, Directions for a devout Beha-
viour therein. Drawn chiefly from the holy
Scri-

Advertisements.

Scripture, and the Liturgy of the Church; and an Account of the Method of the Common-Prayer. By Way of Question and Answer. By *Francis Fox*, M. A.

Lessons for Children Historical and Practical; To which are added, some Prayers, and the chief Rules for Spelling and dividing Words into Syllables; designed to bring them to read well and distinctly in a shorter Time than is usual. Drawn up for the Use of a Charity School in the Country. The Third Edition.

Of Publick Worship, and how it ought to be perform'd. To which is added, some Questions proper to be considered by young Persons before they receive the holy Sacrament of the Lord's-Supper.

A few Cautions and Directions, in order to the more devout and decent Performance of the Publick Worship of God, as appointed by the Church of *England*.

Pastoral Advice to young Persons, in order to their being confirmed by the Bishop.

Pastoral Advice to a young Person lately confirm'd by the Bishop.

An Exercise against Lying, for the Use of the Charity-Schools.

An Exercise against taking God's Name in vain, for the Use of the Charity-Schools.

The Young Man's Instructor : Or some Directions for their whole Behaviour. For the Use of the Charity-Schools.

Useful and delightful Instructions by Way of Dialogue between the Master and his Scholar, containing the Duty of Children. Recommended to the Use of Children of both Sexes, train'd up in the Charity-Schools.

Advertisements.

The Arguments of the Books and Chapters of the Old and New Testament, with practical Observations. Written Originally in *French*, by the Reverend Mr. *Ostervald*, Professor of Divinity, and one of the Ministers of the Church at *Neufchatel* in *Switzerland*; And translated by *John Chamberlayne*, Esq;

The Practice of True Devotion, in relation to the End, as well as the Means of Religion. By *Robert Nelson*, Esq; The Fourth Edition.

Select Offices of private Devotion: viz. I. An Office of daily Devotion. II. An Office of Humiliation: to be used on our Days of Retirement, for the more solemn Exercise of Repentance. III. An Office for the Lord's Day. IV. An Office for the holy Communion. With large Collections out of the Holy Scripture. Design'd to excite Devotion in the Use of the Prayers, and to assist our daily Progress in Christian Knowledge and Virtue. By *Richard Hele*, A. M.

A Method of Devotion: Or, Rules for holy and devout Living. With Prayers on several Occasions, and Advices and Devotions for the holy Sacrament. Written by Mrs. *Burnet*, Wife of the late Bishop of *Sarum*. The Third Edition. To which is added, some Account of her Life, by *T. Goodwin*, Archdeacon of *Oxford*.

The History of Churches in *England*. Wherein is shewn, the Time, Means, and Manner of Founding, Building and Endowing of Churches, both Cathedral and Rural, with their Furniture and Appendages. By *Thomas Staveley*, Esq; late of the *Inner-Temple*.

Advertisements.

The Liturgy used in the Churches of the Principality of Neufchatel: With a Letter from the Learned Dr. Jablonski, concerning the Nature of Liturgies: To which is added, The Form of Prayer lately introduced into the Church of Geneva.

The Grounds and Principles of the Christian Religion, explained in a Catechetical Discourse, for the Instruction of Young People. Written in French by J. F. Ostervald, Pastor of the Church of Neufchatel, and Author of a Book, entituled, *A Treatise concerning the Causes of the present Corruption of Christians, and the Remedies thereof*. Rendred into English by Hum. Wanley, and revised by Geo. Stanhope, D. D. The Second Edition.

A Help to Devotion: Being a Collection of Prayers for several Occasions, fitted for the Days of the Week. With a particular Office for the Sacrament. The 3d. Edit. Corrected. Written by a Gentlewoman for her own private Use.

The Principles and Duties of the Christian Religion, consider'd and explain'd; in order to retrieve and promote the Christian Life, or that Holiness, without which no Man shall see the Lord. Divided into XXVI. Chapters. One whereof being read every Lord's Day, and Holy-day, the whole will be read over thrice in the Year. With a Collection of suitable Devotions, &c. for several Occasions. By J. Mapleton, D. D. The Second Edition corrected and enlarged.

Iust Measures of the pious Institution of Youth; according to the plain Maxims of the Gospel. Containing the great and fundamental Duties of the Christian Religion. In 3 Parts. The second Edition. By George Monro, M. A.

